THE PRIEST

LIBRA

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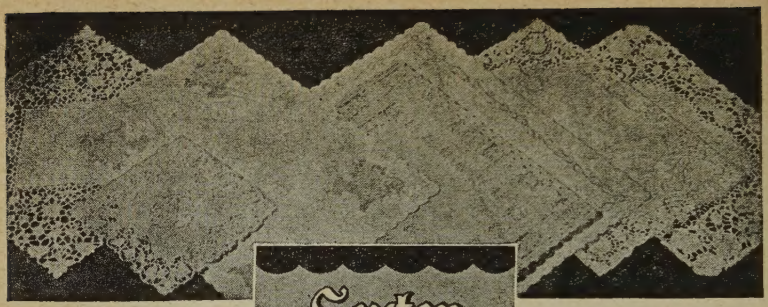

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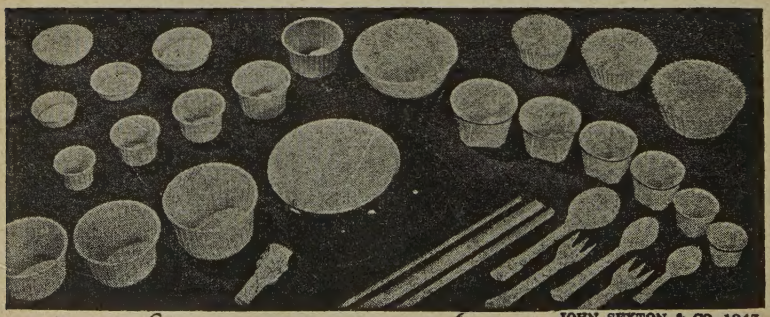

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WE had a letter recently from a correspondent in England. "I was amazed," he wrote, "to learn of the paper shortage in the United States. I thought you had enough of everything over there." We are amazed ourselves. We ought to have enough, it seems, of everything. But the fact is, the plight of the small newspaper or magazine is desperate. Some will receive no newsprint for 1947 and will go under; all of them face a tough year!

The Catholic Worker lays the blame directly at the door of the big publishers and their "hogging tactics," who are "not only grabbing existing newsprint but buying paper not yet manufactured at sky-rocketing prices which they alone can afford to pay." It brings to light the disconcerting fact that some 17,000 small publications eke out their publishing life on 15% of the newsprint available. In November, newsprint was $84 per ton; at the end of December, it was $175 to $225 a ton for those who could afford it. And open-market prices are still going up.

It is not merely a question of keeping up operation—small businesses have unfortunately gone to the wall before—it is a question on a deeper level of freedom of the press itself. Minorities are being strangled, their voices choked off.

The Catholic Worker pleads with its readers to write in the name of a free press, justice and democracy to the President, to their Senators, and Congressmen. Small publishers are urged to communicate with

THE PRIEST **APRIL, 1947** **VOL. 3, No. 4**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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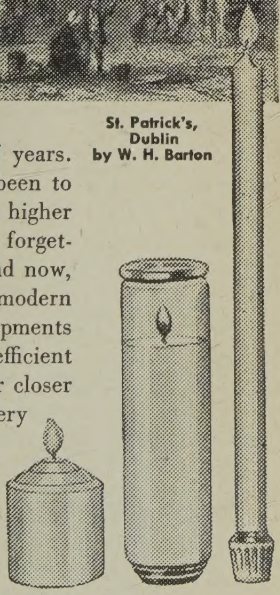

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	16 - 25
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August	6 - 15
	18 - 27
	27 - Sept. 5
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	17 - 26
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the Newsprint Consumers' Emergency Committee, 17 Murray St., New York, an organization of representative independent printers and publishers which has been formed to secure an equitable distribution of newsprint at equitable rates.

There has been talk lately of the potential resources of Alaska for the production of pulp. Secretary Krug is reported to have made an extensive survey and to have found that the Territory can provide a million tons of newsprint annually at a very low rate. We are interested rather in knowing not only who will get it and for how much, but what happens till then, for it will take three years to complete and equip Alaskan mills.

Catholic Pocketbooks

THE idea isn't new. A year or so ago, we looked into the possibilities ourselves, got bogged down in the paper shortage, and found it impossible to meet cavalier terms imposed by monopolistic distributors. Apart from those cheap editions put out by Sheed & Ward, we know of only two pocketbooks: **I Believe**, by Father Wilfred Hurley, C.S.P., present pastor of St. Susanna's, Rome, published by the Paulist Press, and **A Look at Labor** put on the newsstands by **The Catholic Digest.**

But now we are told that one of the nation's largest publishing houses is toying with the idea. They have access to about 50,000 newsstands throughout the county and they're asking Father Bonaventure of New York's Catholic Information Society to take over exclusive rights on distribution via the pamphlet rack. **The World,**

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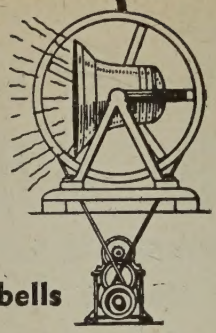

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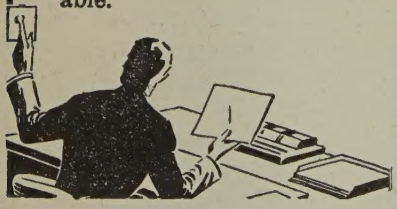

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Our reaction to Bruce Marshall's novel in not too positive. But we would accept with eagerness something like Knox's New Testament. That was the one we had first thought of putting out. Mr. Frank Sheed said it would be all right with him provided we could make proper royalty arrangements all the way around.

In fact, we were urgent in advising Father Bonaventure to put these people in direct contact with Sheed. Frank is shrewd, but his zeal exceeds his shrewdness and he would never be the one to let mammon stand in the way of spreading the Faith. As for the Sheed list, of course, it's like a bibliography of must-reading for mature Catholics. And Frank has had experience of his own with cheap editions. He could give sound advice.

How about it, Pere? Would you be willing to make room on your racks for Catholic reprints at twenty-five cents? A clip of favorable letters would reassure the publisher and help launch a big Catholic educational program. Wouldn't it be worth-while putting Chesterton, Belloc, Knox, and others of our great literateurs into the hands of our people?

The last letter from Fr. Bonaventure says: "X was on the

(Continued on page 304)

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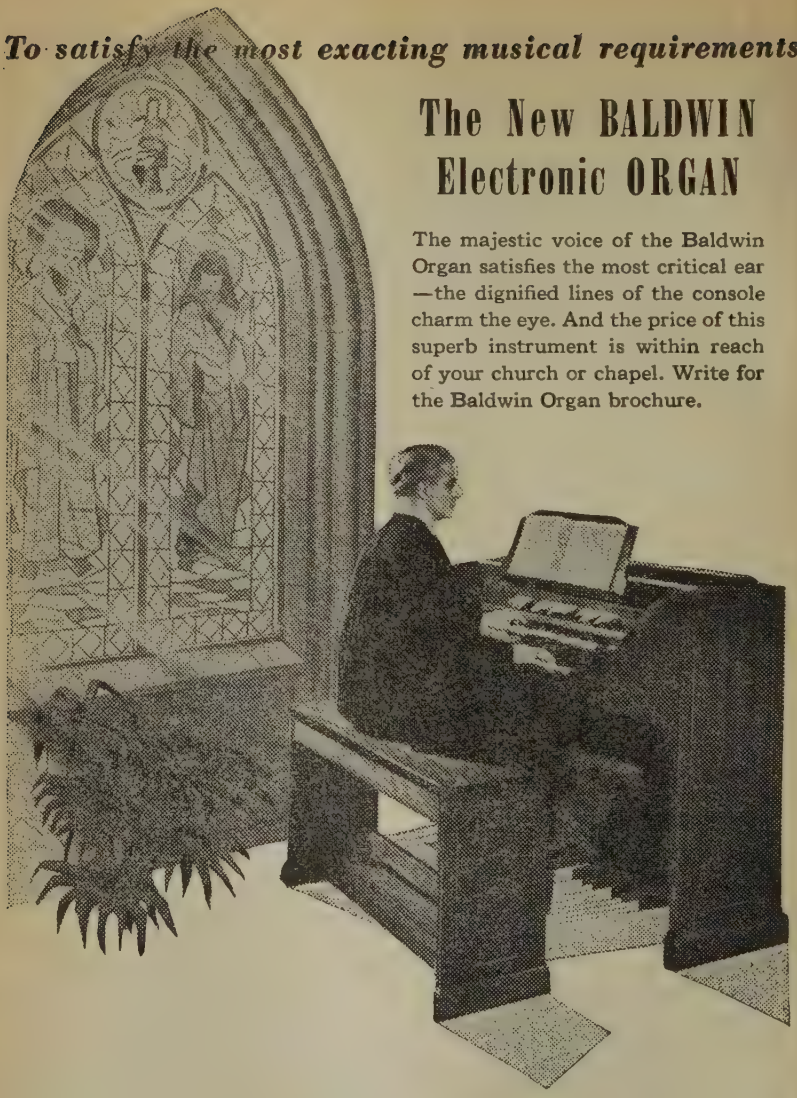

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Vol. III APRIL, 1947 No. 4

Editorial Comment

James M. Gillis: An Appreciation

"THIS might be a good opportunity for my saluting him for what he is, a remarkle editor and a remarkable journalist."

So wrote Theodore Maynard of Father James Gillis, C.S.P., as neat and as accurate an appreciation of Father Gillis as we have yet come across. When we heard recently that the year 1947 marks Fr. Gillis' twenty-fifth anniversary as editor of *The Catholic World,* we dug up our somewhat battered copy of Maynard's autobiography, *The World I Saw,* and reread his lines on this remarkable editor and journalist.

"What he should really be in charge of," continued Maynard, "is a daily newspaper, and such a paper is precisely what American Catholics sorely lack." At this point we confess to having suffered a distraction. The thought of a Catholic daily with Gillis in charge, the lure, it may be, the bright vision, or the mirage, led us off into pleasant but alien fields of speculation.

Salute!

To return to the business at hand, we think this is indeed a good opportunity to salute Fr. Gillis, to wish him many more years of fruitful labor, even to attempt an inquiry into what makes him remarkable in his dual role.

Born in Boston in 1876, Fr. Gillis studied at the famous old Boston Latin School, the famous old St. Charles' College, St. John's (Brighton), and the Catholic University where he took his degree in Theology. Ordained in 1901 he taught Church History and Sacred Theology for five years. Then he began the preaching and lecturing career which he has continued successfully ever since. It was in 1922 that he took over the reins of *The Catholic World.* We would say that it was in 1922 that he began to grow into his present stature. For us *The Catholic World* and Fr. Gillis

will always be somewhat interchangable terms. He himsef with sure insight considers it his chief work; all his other multiple endeavors, his radio talks, his syndicated *Sursum Corda,* his authorship of five books being relegated to the level of parerga.

Insufficiently Celebrated

It is in the light of his editorship of *The Catholic World,* too, that posterity will have to judge him. It is in his insufficiently celebrated monthly editorials that he has done his best work: has expressed himself most freely and frankly, has proposed his analysis of world affairs, has ("Come one, Come all") done battle with innumerable adversaries, has proposed his own mature and carefully thought out solutions of current problems, moral, economic, political, social. It is most important, perhaps, to realize first of all that he would not recognize the validity of this division, that he has been one of the few consistently to view all problems from a moral point of view.

One need not agree with Fr. Gillis. Let this be said at the outset. His greatness does not lie exclusively or even largely in his being so often right. The day may come when others, enjoying the benefit of hindsight, will conclude that he was wrong in this or that; as some of us today, enjoying the same post-factum lucidity, are beginning to see that he was right with regard to a number of acutely agitated modern issues.

Fundamental Honesty

His greatness, what makes him remarkable (our original quest), lies largely in his integrity, the fundamental honesty and sincerity which inform all his efforts. He is not only the "Happy Warrior," a phrase which points up certain and paramount features of his career, but he is the embodiment of a more Christian idea in that he has been and must necessarily be *sans peur et sans reproche.* Though he should be proven wrong on innumerable counts, no one will ever gainsay the purity of his motives.

So, at the worst, he should go down in history as a kind of Robert E. Lee, an object of admiration to friend and foe. Perhaps anyone can be a General Grant; some men have greatness thrust upon them. The acid test is to achieve greatness; to argue the unpopular cause; to hew to the line; to refuse to be turned aside by hopes of specious gains for self, society, or even Church.

Here one thinks inevitably of his immediate and persistent opposition to Mussolini when some were optimistically and even naively whitewashing that curious character. While a distinguished American historian was writing that "Fascism is fundamentally Italian, realistic and pragmatic, genuinely political, in harmony with Catholic

life, and hence linked with the soundest traditions of our civilization," Fr. Gillis in effect was denying, citing chapter and verse, that Fascism could have any part in Catholic life.

Passion for Truth

Somewhere along the educational line, the young Gillis long ago conceived a burning passion for the truth and dedicated himself wholeheartedly to its reverent expression. *Magna est veritas et praevalebit* should be graven on his office door as it certainly is in his heart.

"Tell the truth: God hath no need of a lie," said St. Ambrose. The great Leo echoed these words to the world at the opening of the Vatican archives. Fr. Gillis has made them his own guiding principle.

It is then as an apostle of a free press that the world will have to note him. "You cannot tell the truth and keep subscribers," wrote Fr. Gillis in his editorial for the seventy-fifth anniversary number of his publication. Surely he smiled, perhaps ruefully, as he wrote that dictum he had learned in a school of hard knocks.

It was the year 1940 and Fr. Gillis reminisced: "When four or five years ago we made unflattering reference to Hitler, we were scolded and dropped by German-Americans. Later, when we expressed an honest opinion about the invasion of Ethiopia, the Italians were up in arms against us. At the present moment Canadians and English are canceling subscriptions because we are quoting and applying Catholic moral theology concerning the Just War, and saying what we think about the 'Holy War'."—No wonder *The World* has no Maecenas and will never have one. No "patrons" need apply. In passing, permit us to refer our readers to the whole editorial which will bear rereading again and again as a kind of Catholic manifesto on the entire question of Church and press.

"He Told Us So"

Just now, to, as we read the dire predictions of the daily papers about the imminent dissolution of the British Empire, we can't help thinking that Fr. Gillis told us so. Pearson says, wrapping the familiar if tattered mantle of the prophet about him, "The real fact is that the British Empire is crumbling." Churchill, who, as His Majesty's humble servant, refused in advance to preside at the obsequies of His Majesty's failing body politic, has just washed his hands officially of all of the opposition's moves. Elliot Roosevelt, heir not-so-apparent to all his late father's secret thoughts, wants us to scamper off a sinking ship—unlovely metaphor.

In view of all this we content ourselves with harking back to what the editor of *The Catholic World* said years ago—that the British Empire is an an-

achronism. Note, also: for our private selves, we do not rejoice; we view with some alarm, whether or not Fr. Gillis will agree with us. We cite the instance merely as a record of a given editor's insight into current affairs.

Well, obviously, we must bring this to a halt somewhere; a genuinely modest Fr. Gillis has grown tired of the encomium long before. We will close, as we began, with Maynard's book and an interesting comparison:

"I like to indulge a Gilbertian fancy," says Maynard, "and imagine them [Gillis and Mencken] as having been changed in their cradles; then if one pushes the matter far enough, one can call up a picture of a Father Mencken profusely perspiring in the offices of *The Catholic World* and a lean hard-bitten, cigar-chewing Jim Gillis doing his slashing as editor of *The American Mercury*."

Is this hard to follow? We think not. Certainly the thought is, in Maynard's words, "not without a quaint charm." Gillis in fact has printer's ink in his veins: in virtue of his indomitable courage, his painstaking search for the truth, his objectivity and his pure impersonality, his ruthless logic and the stainless steel weapon of his style, he is *the* Catholic Journalist.

We humbly suggest that the Catholic Press Association at their May meeting in St. Paul somehow make it official.

—G.J.G.

True Dignity

One day shortly after John Henry Newman was made a cardinal, he was visited by Bishop Ullathorne, in whose diocese the new Cardinal had his residence.

When the Bishop was leaving, after an hour or so of visiting, Newman insisted on accompanying him to the door, and said:

"My dear Lord, will you do me a great favor?"

"What is it?" answered the Bishop.

Thereupon the Cardinal suddenly knelt down at the Bishop's feet.

"Give me your blessing," he said.

Now it is a recognized rule in Catholic etiquette that the lower dignity must always kneel before the higher, and Ullathorne was greatly embarrassed, but still he was afraid of offending his old friend, so he laid his hand on Newman's head and said:

"My dear Lord Cardinal, notwithstanding all laws to the contrary, I pray God bless you, and that His Holy Spirit may be full in your heart."—The Liguorian.

The Priest in the Regular Army

Notes on a necessary if "dislocated" ministry

Col.-Chaplain Stanley Reilly, U.S.A.

MY heart goes out to the chaplain who wrote an article for us in the August edition of this magazine for priests. Having presented his views of the regular army chaplaincy as a career for priests, at the end he asks, "What do you think about it?"

This question is addressed, I suppose, to those priests who are trying to make a decision between the "parish" and the "regular army." The Military Ordinariate, 462 Madison Avenue, New York City, is receiving, during these days, the names of candidates. The regular army today plans for 1,070,000 enlisted men. Before the war there were only 147,000 enlisted men, 14,500 officers. For this apostolate, the Catholic Church was allowed commissions for thirty-one priests. So you see, the Catholic list of priests on duty with the army will have to step up to perhaps several hundred. These several hundred priests will study out the proposition very carefully. One of them may confer with you, dear reader. Or, you may be one of the candidates torn between the two extremes, the urgency of the need for qualified men and the rough dislocation of this strong apostolate.

It is strange because the universal verdict of the army-command is so favorable to our Catholic priest in the military service, whereas the common attitude of our ex-army chaplain and of our parish priest is, with reference to the army, "No more of that for me; show me the way to go home." It is commonly heard. I can understand it. But hidden mostly in the mass of priests are those wonderfully fitted for the work. To such I say, do not be discouraged. Our Lord said, "Fear not, I will not leave you orphans." I find myself still in it after thirteen years' continuous service. Borrowing from Bishop William Arnold, I have tried to live it only a year at a time. Self-love leads us to extend the description of the present far into the future and to be tempted with the thought, "Is that all I will have to look back upon?" . . Which is to say, if it is a sacrifice to give up the princely status of a parish priest, the loss of the fraternity of our brother priest is a deeper blow.

Close to His People

Accordingly, suppose we sail into the subject. In its essence, this subject demands a commentary on the holy priesthood itself. To begin with, it is the

mind of the Church to have her priests advance into that field. That is to say at once, it is the mind of Our Lord. "Sentire cum Ecclesia, sentire cum Christo."

The Church here sees the offering of an invitation to her on the part of a society whose population is 80 percent non-Catholic. Her priest will be placed, not apart, but right in the very cross section of that group. His quarters will be with bachelor-officers. When the military move out for military exercises in the field, the priest-chaplain will fall in line with the officers or with his soldiers if he wants to, and like them, he will be bedded down on the ground. Essential identity is established between the priest and the level of the common denominator. There is no caste when there is real soldiering in the field.

Here then is a picture of the priest right in the center of things human. The army life for the priest gravitates the priest off the pedestal down to the stage of contact set by the subjects. That psychology is in the mind of the Church when she calls out to the parochial clergy to "Go to the workingman." It is in the thought of Our Lord when He directed, "Go into all nations . . "

I remember well how, at Hamilton Field, Cal., back in 1934, Col. Tinker appointed me Officers' Club Secretary. I took the job. It meant supervising the fine Sunday night dinners when just about everybody showed up. Not even nearby San Francisco could draw the families away on their holiday. At other times, there were bridge games, recreation events, social gatherings. The personnel reached all these services through the priest-chaplain.

After several months I was replaced, but then the Colonel called me in to explain the strange assignment. "You may have wondered why I assigned you to such a job. Well, that move was made to reverse the order of approach between priest and people. By being Club Secretary the people had to see you first on their business, and that made it easy for you to see them on your business."

It has been said that the communists have a hard time making headway against the Catholic Church in the United States. The clergy are too close to the people. The people love their priests. If this is true, we may expect that the communists will have to go round about the subject, by indirection rather than by frontal action. But be sure that in those areas where the priest and the people are not hand-to-hand and heart-to-heart, the communists see a circumstance of invitation. Our stability rests on the work done in recent generations by our hard-working priests, down in and among our people. Any tendency which gravitates the priest away

from the lives of the people is distinctly dangerous.

The Most Catholic of Priests

In the army, then, the priest ventures away from the parish-hall, the confessional, the communion-rail and the altar to create contact with souls who will be met there alone. This endears him to the heart of Christ. It is at once delightful to the priest. It is essentially Catholic. Our Lord looks on expectantly and the people, in this case, are even a little more open-eyed and curious. For to them it is a compliment. The compliment applies when the spectator is Catholic, and when he is of some other faith. It seems to me that the army chaplain is the most Catholic of priests and I include in the thought those wonderful missionaries far away.

Unlike many priests, even many missionaries, your army chaplain is in an apostolate shorn of the scaffolding built up by seminary, parish and diocese. In addition, it is so often true that he has bidden farewell to the attraction of liturgy, Gregorian Chant, parochial school children, etc. Whereas other apostles are sent out "two by two," this one is on his own. That is particularly rough. But it is less so, where the local clergy make it a point to take in the nearby army-priest. You would be surprised to know how mixed is the experience of the vagrant army-chaplain trying to win a welcome. There are extremes. Some of the clergy are wholeheartedly hospitable, some are courteous. As a test case, I should like to inquire of those readers who live near an army-station: Have you ever returned the visit that your neighboring army chaplain paid you when he arrived there for duty? Sometimes sociability is one-sided. It is the only way for the chaplain to tell whether he belongs to the team. I state this to indicate to what extent your army-priest is shorn of the props given and relied upon during his formative years.

The army-priest can never replace these influences with any of the contributions of the military life. The friendship of his fellow-priests must always claim top priority in his emotional life. Wonderful friendships will arise between him and men, as person to person, friendships not based upon the bond of the faith. The qualified candidate for the chaplaincy is one able to like men. They then will like him. The priest will wait for the right moment for God's entry into the subject. The friend never forgets that his pal is a priest. Besides such marvellous friendships, lasting through life, the army-priest grows into a love for the honorable service of arms. I should imagine it is something akin to the loyalty that a community-priest feels for his group while above and apart from it there is the abiding affinity to the Church herself. When the army-priest ac-

quires, by trial and error, a deep insight into the traditions and manner-of-going of the military, and in that sees how full is the role and scope of his work for the Church, then increasingly he finds himself in his element, in his milieu.

His Presence Testifies His Love

The presence of the priest so far away from the center of his accustomed life, voluntarily sharing that dislocation, is a silent and deep testimony of his love for that community. Unless he prevents it, the families and the soldiers will love him for it. That will be one of God's ways of saying: "Keep up the good work." My best encouragement to stay a while longer is the army has come from Protestants. One of them said: "We need you more than they do" (referring to the people at home). I need not record with what consolation and gratitude our Catholic personnel receive the priest in the army.

The work that he does among the Catholic people is the shepherd's work of finding them, of trying to collect them, and trying to keep them together. It is easy, by aid of the census, to find them. But one must "go out—" to find them. The process of bringing them in, to Mass, to the sacrament, is just about the same as it is in the parish. The usual percentage are retained for the devotional programs, for the circle of pastoral contact. The division between Catholics who keep at it and the others who fall back asserts itself. By way of solution, and for his own welfare, the priest will resort to prayer each day. He may have to come to learn the necessity of it. Better still if he has already learned it. While in prayer he must consult God about the day's mission, noting that, lest he forget, it is Christ working through his actions and speech, making a first or lasting impression. Had I devoted an hour a day in conference with our Lord, my previous service in the chaplaincy would have been happier, more useful. For with us, you know, God has a policy, it seems. He does not want us to see results. And we just don't like that because we have been influenced by statistics from parish work.

Ours is a work then of reaching the 20% that is Catholic and of being a salesman of good will to the other 80%. Our daily life is in the midst of that "submerged parish" which is too often effectively hidden in the typical parish. It is an adventurous, enterprising life. Our Lord wants us to carry on, the people are pleased to have us, but in it the pull of human gravity is felt clearly. So, follow us with your prayers if you do not choose to favor us with your membership in the team. Thanks.

Some people have no respect for age—unless it's bottled.

Missionaries to the Proletariat

A clerical experiment on trial in France

John B. Ebel

THERE is a new kind of missionary arising in France—priests who journey not to distant lands to realize their apostolate, but to the districts of Paris where the laboring class lives; who supplement their long seminary training with years at factory bench or lathe, learning to know those to whom they must bring Christ. As is the case with all missionaries, their first task is to enter into the mentality, problems, and culture of those among whom they are to work, so that they can build the church from within that culture, and not make it something artificially imposed from without.

There are some twelve of these laborer-priests engaged in the work full-time, and many other priests associated with them. Called *Mission Paris,* the endeavor owes its origin to the late Abbe Godin, who about five years ago wrote a book, *France, Un Mission,* in which he declared that France must now be considered a missionary country, and the methods used in mission fields introduced to win back the great number of the proletariat that has strayed from the Church.

The writer is an Associate Editor of the Denver "Register." His article is the outcome of an interview with M. Jean Rogues of Paris.

Abbe Godin's thesis was that the mental and cultural gulf between priest (most of whom came from bourgeois or middle-class families and were members of the intellectual class) because of their long years of study and training, and the workers, is as great as that between the foreign missionary and the South African native. And just as in foreign countries there are two methods that can be used—that of attempting to change the whole culture of the people to agree with the culture of those who are introducing Christianity to them, or that of taking the essentials of Christianity and inserting them into the culture of the natives—so the new missionaries of France had two alternatives.

The second was, of course, discovered to be the only feasible method, and that is how priests, with the approval of Cardinal Suhard, soon were found working in factories, becoming acquainted with the culture, problems, and mentality of the laborers.

Changing the Course of French Catholicism

The second problem now arose: How to determine the essentials of Christianity and how to insert them into the culture of the workers? The answer

was the liturgical apostolate. Bourgeois Christianity has been called the curse of French Catholicism for the past century. The books of piety and the prayer books of the 19th century became more and more divorced from the daily life of the people. That was one reason why increasingly only women and children were seen in the churches, although at least nominally almost everyone in France is Catholic. It is by a return to the liturgical life of the Church, and participation in the liturgy by the laity, that essential Christianity is being brought back into the lives of the proletariat.

It is not the purpose of the factory priests immediately to convert those with whom they work. For the most part, they are not known by the workers to be priests, and it is only the few fellow-workers with whom the priest comes in close contact that he immediately influences. The goal of the priest at present is the laying of the foundations for a great Christian revival among the working classes—to that end they are now imbibing the proletariat culture and spirit. Their primary aim is not now the conversion of the workers, but the acquiring of a knowledge of the workers' mentality.

It is through laymen—members of the Jocists or other Christian laborers — that the work of conversion progresses. These Christians in their easy contact with fellow-workers begin to plant the seeds of interest in Christianity. The Christian makes his factory comrade see that Christianity is much more than he thought. By his example and through casual remarks and more serious conversation, he arouses first a doubt, then an interest, and finally an anxiety, to learn about Christ and His Church. Then it is that the layman takes his comrade to a priest, preferably one engaged in the *Mission Paris,* who completes the work of conversion.

Freedom of Activity

Although some of these factory-trained priests go into parish work and become chaplains of Jocist groups, most of them stay in the *Mission Paris.* Probably their greatest advantage lies in freedom of activity. They are at liberty to choose any means available for the advancement of their apostolate. Personally, they are excused from wearing the strict clerical garb of cassock and soutane which all other French priests must wear, even in the streets and in travel. This is a time of test and experiment, with no set program of action, save for the primary rule that the priests operate always through Christian lay workers associated with them in this apostolate or in Jocism.

The apostolate finds its field in all the lower classes of French society, in all the lower milieux of the great city. Besides the main work among factory laborers, there is, for example, the

activity of girls and women who strive to convert the loose girls and fallen women of the city slums. Some of these unfortunates have been converted and helped to build a new life.

The material and spiritual conditions of the French proletariat—and the same may be becoming true in a lesser degree in our own country—are so different from those of the bourgeois class that the workers do not feel at home in church. The middle class, too, may commit as many (or more) sins than the working class, but there remains this distinction: The bourgeois sinner at least recognizes most of his sins; the proletarian wrong-doer has to a large extent lost the knowledge of good and evil according to Christian standards. The worker belongs to a different civilization, with widely variant customs, habits, and culture, so that only men of the same social class, or at least those understanding that class, can realize the apostolate of the *Mission Paris*.

When a worker was converted in the past, the difficulty was that he then felt uncomfortable in his factory, for he had equivalently joined another social class; and he felt uncomfortable in church, because it was a bourgeois church. It is the purpose of the new mission to make the convert feel at home in his factory by not imposing a middle-class mentality upon him with his new-found Christianity; and to make him feel at home in church by building it into a proletarian parish. This much of a head start the Paris missionaries do have over their confreres in foreign lands—long-established churches and parishes stand ready from which to carry on the work, even in the Red belt.

In these churches, handy to the working class, the customs and manners of that class will be preserved. The worker need not be well dressed to attend Mass here—he is more welcome in his working clothes. Preserving always, of course, a certain necessary level of dignity, the sermons are in terms and modes of thought that he can understand—even to the coarse expressions he has become accustomed to, but which would send the bourgeois, dressed in his Sunday best, running from church with his fingers in his ears. Religion here is brought into his daily life through his participation in the liturgy.

The Church must be built anew within the proletarian class. Parishes and churches must have spirit and customs which will make workers feel at home. Bourgeois accretions of customs and manners must be pared from Christ's teachings, and on these rebuilt a superstructure of custom and activity that will make parishes popular to workers. In their search for this essential Christianity upon which to build, the priests of the *Mission Paris* return to the

beginnings of Christianity, to the first centuries of the Church and to the liturgy. Here, in the Fathers and in the liturgy, they find religion expressed in terms to which the worker takes.

The priests of the *Mission Paris,* says Jean Rogues of Paris, who brought the news of this work from France to the United States when he attended the Liturgical Week in Denver last October, "are the shock troops among all the priests and laymen in the apostolate of the proletariat. They are the leaders, the guides, and the experimenters."

This One Happened to Me

We were on the four marks of the Church. My convert-to-be was a middle-aged lady, whom life had not treated too highly, and she had turned to the Church as a possible source of spiritual security. Even at that she had not been too interested up until now. However, I noticed that she was listening intently to this particular instruction. I felt within me a warm glow of encouragement. "This is what she will take to, this is it!" thought I to myself. I launched into the First Mark with fervor. A peaceful look came into the face and eyes of my protege. I went on, taking inspiration from the rapt attention of my convert. The right words were coming. I put the book aside and began to enhance the subject with flowing gestures. Now there were tears in her eyes. I was in rare form . . . and I knew it. At length I brought the whole thing to a close and then sweetly asked if there were any questions.

She did not answer. She was staring dreamily into space. Unquestionably I had scored as I had never scored before. Then she looked at me with that same dreamy expression and said, "You know Father, I just love organ music."

"We will continue this instruction next week," I said rather sternly and after ushering her to the door I went into the next room and shut off the radio.—**Father James Conroy.**

Eugene O'Neill, stating the avowed "core of his philosophy":

If the human race is so stupid that in 2,000 years it hasn't had brains enough to appreciate that the secret of happiness is contained in one simple sentence which you'd think any school boy could understand and apply [boldface ours], then it's time we dumped it down the nearest drain and let the ants have a chance. That simple sentence is, "For what doth it profit a man if he shall gain the whole world, and lose his own soul?"

Of Priestly Celibacy

"Da nobis castitatem— modo, Domine!"

M. Eugene Boylan, O. Cist. R.

IT is not easy to treat in print of the problems connected with clerical celibacy. They are all rather delicate, and may often depend upon the variations of personal temperament. But it is essential that every priest should adopt the right and necessary outlook in this matter. If he regards himself as one who is consecrated and offered up to God daily in his Mass, his spirit of sacrifice and renunciation will soon produce that attitude required.

A priest has renounced, definitely and permanently, a certain type of sense pleasure obtained in marriage. In doing so he has renounced the satisfaction of what is one of the strongest and most insidious of the human passions, and he lives in a world which seems almost expressly organized to provoke that passion. Consequently, no mere negative and passive attitude is sufficient. He must at least look as far as his outer defences. And above all he must never take his chastity for granted. He dare not for a moment forget that he is a man—that the Roman collar has in no way removed the inherited tendencies of the flesh—that there is nothing fire-proof or asbestos-like about the cassock. He has declared war on an enemy whose strongest division is its fifth column already securely entrenched within his own camp.

But the priest has gone further. In addition to renouncing the satisfaction of his passions, he has also renounced a much higher type of pleasure—the companionship, the sympathy, the understanding, the romance, the consolation, which arise from loving and being loved in marriage. These two things may be distinct, but they are closely connected; and it is because of failure to remember the second renunciation and all that it implies, that more than one unfortunate man has fallen in regard to the first one. In fact the really dangerous assaults on clerical chastity are usually quite indirect and our defence policy must be planned with that in mind.

All Are Frail Here

The first point of capital importance is *Never to take one's chastity for granted.* The man who upon hearing of someone's fall, exclaims "That could never happen to me!" is in proximate danger of a catastrophe. There are men whose natural passions are weak and who do not experience any strong temptation, but they are in the minority. Most men must pray daily to God with St. Augustine: *Da mihi castitatem*—but, unlike him, they must add: *Modo, Domine.*

And the Book of Wisdom tells us: *As I knew I could not otherwise be continent, except God gave it . . . I went to the Lord and besought Him* (Wisdom viii: 21). The sense of our weakness and our constant need for God's help can be a foundation of a most precious union with Jesus Christ, Who comes to save us. With St. Paul we can again say: *Libenter gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.*

But our prayer will not be sincere unless we do our own part. We must avoid those things which are for us a source of danger. Custody of the eyes is an age-old prescription which has not lost its efficacy. But it must be used with prudence. The real incitement to passion is not so much in the exterior object as it is in its real self, but as it is elaborated by the imagination. If the temptation comes from within, starting in the imagination, the sight of the reality may destroy its glamour. So, too, when one has just caught a passing and incomplete glance of some attractive object, a full and complete look may prevent the imagination elaborating a picture of exaggerated glamour and seductive power.

One priest, a religious, who had frequently to meet women on committees, etc., found all such interviews a source of great trouble and temptation. He sought advice on the matter, and was asked whether he looked at the women. "Of course not—I keep my eyes cast down!" "Well, Father," was the reply, "for the next two weeks take a comprehensive look at each woman you speak to, and I'll be responsible for any evil that may ensue!" In a week the priest was cured.

But custody of the eyes is essential; and men have only themselves to blame if they imprudently feed their imagination on movies and magazine advertisements.

There is need too for interior mortification of the memory and of the imagination, which should be exercised even before conscience warns one of sin.

Relations with Women

Then there is the whole difficult question of our relations with women. Let us grant the possibility that modern usage and experience may make some of the recommendations found in many authors somewhat extreme. *Numquam solus cum sola*; *sit sermo brevis et durus,* etc. For all that, more than one poor man only realized their value and importance after his neglect of them had led to a crash. Still, there is room for a prudent discretion in accepting the details of such safeguards. Exaggeration may defeat their purpose by making even sound and necessary precautions seem ridiculous.

If we recognize that any friendship with a woman can be dangerous, we shall tend to be on our guard. Much, of course, depends upon particular circum-

stances. Friends we have known intimately from boyhood cannot be classed quite indiscriminately with those met after ordination. Very special circumstances excepted, a new intimate friendship formed with a woman after ordination, should be regarded with great suspicion, if not for what it already is, at least for what it may become.

Human nature is human nature. Men and women have a natural attraction for one another. They find in each other a natural complement, satisfying a need that may sometimes be keenly felt. God Himself told us that it is not good for man to be alone. Unless a priest make God his Friend and Partner, human nature may become imperious in its demands. It is dangerous to think that mental intimacy has no connection with physical intimacy. There is a co-ordination of mind and body that even the Liturgy recognises.

Friendship may start in a common intellectual or cultural interest; it may even begin on a very high spiritual plane. But it may not be easy to keep it within such limits. There are various influences that may provoke its deterioration. Jealousy is one. Vanity is another. Even curiosity may lead to trouble. A desire not to be outdone by somebody else, an urge to show what one could do if one really tried, an itch to know whether the other's indifference is feigned or real—such feelings have more than once led to disaster. Where a considerable degree of affection has arisen, there is great danger for one who has mistaken fastidiousness for chastity. For what formerly appeared nasty, now presents itself in quite a new and alluring light and will only be avoided by a very definite virtue of real chastity.

Perpetual Caution Necessary

Sometimes the trouble begins in an attempt to give consolation. The principle that consolation which cannot be given with mere words should not be given by a priest is quite sound, and should always be followed even in bona-fide cases. But not all cases are quite bona-fide. In an age when "experience" has tarnished the escutcheon of many men, there is something about clerical continency that may have an appeal for women, even for women with ideals. This approach may be quite insidious and their real motive may be quite unperceived even by themselves. To the less idealistic, the charm of forbidden fruit may be an allure; and there is no end to the motives that make some women hunt for scalps, counting the clerical scalp as a special trophy.

It is not necessary to detail the catalogue. No priest who knows the world can fail to see the need for perpetual vigilance. He has a special duty to avoid exciting desires that cannot be satisfied, in others as well as in himself. One great safeguard in all these matters is absolute

candor with an understanding confessor who is not afraid or unable to say what he thinks. In particular, let no man think he is a theologian in his own case when it comes to estimating gravity of matter. It is true that for those acquainted with the attitude of modern urban civilization, the judgments of some theologians as to what is *graviter excitans* and what is not, may seem too strict. Yet an interested party can become quite an adept at building up a probable opinion on the benign side. Soon one theologian constitutes a sound probable opinion. Then mere *obiter dicta* are taken as general principles. Then new rules of interpretation as to "what he really means" are evolved. The different sorts of *delectatio* are sorted out with a nicety that is extreme; grave matter becomes light! light matter becomes an imperfection; and soon all degrees of wrong are swept away by "excusing causes."

Only the experienced confessor has any notion how a man can fool himself in this matter. That is why we so strongly urge candor with a confessor. Of course, he must be an understanding one. Views that are too rigorous do more harm than good. Their exaggeration is easily perceived, and because of it the whole opinion is discarded instead of the part that is exaggerated.

For similar reasons, exaggeration, too, in the prescription of safeguards is also dangerous. But there was another reason behind our previous reference to this point. To our mind it is essential from the very start that there must be no half-heartedness about a priest's renunciation in this matter. It must be wholehearted and complete. It must lead to a willing acceptance of all its necessary consequences, and of all genuinely sound precautions. If those suggested are too extreme or too extensive, one may begin to pick and choose just how far he will observe them, and a beginning is made that may lead to a divided heart, to an incomplete renunciation and an inadequate resolution that may have fatal results.

Watch Reactions

There are many social activities and recreations that are at least imprudent—if not definitely barred—for a man who has vowed celibacy. A discussion of this point belongs to our future article on clerical recreation. Here we would warn the man who finds himself a little sad about these limitations to his activities to look to his resolution checkup. Is it adequate? Is it whole hearted? Is it sincere? Does he stick to it even in his imaginings? If he forgets it in his reveries, he may soon forget it in his real life.

One great source of limitation to a priest's conduct is the danger of scandal. The opinion is widely held today among non-

Catholics that continence is impossible, that the sex appetite will satisfy itself one way or another, and so the modern critic tends to read into even the most innocent actions of a priest, a significance in harmony with his views. It is true, the scandal of the Pharisees can sometimes be despised. But the good name of the ministry has its claims, and the efficacy of our apostolate must be preserved.

There is just one other point. Alcoholism is not the only form of escapism to which the nervous temperament may have recourse. There are mild forms of anxiety, neuroses, and other psychological conditions, that can occasion severe temptation of another sort. Mental hygiene is of great importance for a priest —even for his virtue; and the services of a sound Catholic psychiatrist should be sought at an early date if there is any tendency to trouble of this sort. In particular, confessors and others who have to deal with such cases, should remember that they nearly all have their origin in a more or less unconscious fear or anxiety. Harsh treatment or threats will only make things worse. Kindness, sympathy, and encouragement are essential in all such cases.

It is a well-known fact that personal attachment often lessens considerably a priest's official powers of guidance. He does not seem to have the same grace for his work. And there may be considerable truth in the frequently repeated observation that the bestowal of inordinate affection by a priest on any person brings a blight that is almost a curse.

But the real defence, the proper policy, is a whole hearted search for God and a complete union with Christ. True chastity must find its support in a full and fervent interior life wherein Christ is all in all.

Literary Note

Our old friend E. Haldeman-Julius, the literary medicine man of Girard, Kansas, announces a new volume by Joseph McCabe, whose previously published works include "Morals in Ancient Babylon," "Morals in Ancient Egypt," "Morals in Greece and Rome," "The Bankruptcy of Religion," "The Existence of God," "The God of War," "The Growth of Religion," "Is Evolution True?," "The Empresses of Constantinople," "The Empresses of Rome," "Ice Ages," "The Tyranny of Shame," "The Taint in Politics," "Twelve Years in a Monastery," "The Story of the World's Oldest Profession," and "Bunk About Marriage." The title of Mr. McCabe's latest work is "The Meaning of Existentialism."—**The New Yorker.**

The Cost of Doing Nothing By Priests

Reverend Kenneth R. O'Brien
Daniel E. O'Brien

Against canons and common sense

DOING nothing to plan the disposition of your estate may prove to be very costly. "Not rarely . . . from forgetfulness or neglect, neither the Church nor the poor are remembered by dying priests; indeed, it has even happened that some priests have intermingled property of the Church and Pious Causes with their own to such an extent that they have permitted their heirs to become rich with consequent scandal to the faithful and both spiritual and temporal damage to religion." III Plen. Conc. Balt. 277.

The natural tendency to put off making a Will may deprive the Church of the protection it should have, above all, from its priests. The lack of a proper Will may also cost many dollars of additional expense which can be avoided. In many years of experience in investigating and handling estates of priests we have found that one of the following three common mistakes is usually responsible for most troubles which arise:

One: Failure to leave a Will.

Two: Leaving an improperly prepared or inadequate Will.

Three: Leaving an old, although carefully prepared Will, which is out of date because of changed circumstances.

Under any one of these three situations, difficulties may arise in the administration of priests' estates, with consequent spiritual and temporal damage to religion. In this article you will find a brief discussion of these three common errors, together with some ideas for avoiding difficulties resulting from them, and a suggestion as to how you may secure complete information for the planning of your estate to protect yourselves, your family, and your Church.

Information

The wise thing to do is, firstly, to get the information which is needed in planning your estate properly; and, then, to act upon it *promptly.*

If you leave no Will at all, the laws of the State in which you live will determine who shall receive your property. The law makes no distinction as to youth or age, illness or health, wealth or poverty, or any of the many other intimate circumstances which so often vitally affect the well being of your parents or close relatives. Above all, the secular law makes no reference to the many articles distinctly characteristic of the Roman

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Two frequent contributors, father and son, who need no introduction to you.

Catholic Priesthood which you possess. Such articles include, but are not limited to, as examples, your chalice, pyx, oil-stocks, sacred furnishings, breviaries and vestments. Unfulfilled Mass Stipends are unknown subjects to many judges and some non-Catholic attorneys with the result that often they are mingled with a deceased priest's general assets and the Masses may never be said and applied as requested by the donors of the stipends.

If there is no Will all of such property will go to your heirs-at-law, or next of kin, and, if you leave no heirs or next of kin, will escheat to the State. No provision will be made by the State for your unfulfilled Mass Stipends, or for Masses for the repose of your soul and the souls of your parents and others.

Is It Your Will?

Only by making a Will can you designate the executor of your own choice, make gifts to your relatives and friends and your favorite charities. Under Decree 277 of the Third Plenary Council of Baltimore, it is especially desirable that at least one priest, known for his zeal and prudence, be made executor of the Will of every priest. It is especially important that you appoint a fellow priest as executor of your Will in order that he may examine any writings, letters and similar matters which might pertain to the conscience of one of your parishioners or penitents. If you leave no Will, you cannot fulfill your duty to your Church, and cannot, moreover, effect the distribution of your estate, including your personal effects, to those who would appreciate them most or be entitled in justice thereto.

There are many examples in the administration of the estates of priests for which the inflexible secular laws of inheritance do not provide. For example: Father Titus, a learned theologian, skilled musician, and noted author, died leaving no Will. Some six weeks before his death he had made an appointment with his attorney to discuss the details of drawing up his Will. After arranging to have a Will drawn up, but without executing it, Father Titus went on a vacation from which he never returned alive to his home city. Father Titus had one sister who predeceased him. He had no other living relatives—no heirs-at-law. So the state in which he was domiciled took the entire estate, amounting to $13,001.11, for its general uses. By leaving a properly prepared Will before going on his vacation, Father Titus could have made provisions to benefit his favorite charities and the educational institutions which he loved so much.

Travesty on Justice

Father Cornelius presents another example. He was a poor man. At the time of his death he had nothing but the clothes on his back and his breviary. A few weeks before his death Fa-

ther Cornelius was made the priest-designate of $200.00 *for Masses* under the Will of a friend, whom we shall here call Thomas. Nearly six months *after the death* of Father Cornelius the Probate Court of California decreed distribution to him of the $200.00 for Masses from the estate of his friend Thomas. As Father Cornelius had left no property of his own, no probate proceedings had been instituted for the administration of his estate. Within a few days of his burial, the undertaker's bill in the amount of $182.25 had been paid in full by a relative. The executor of Thomas arranged with the Public Administrator to institute proceedings to take over the estate of Father Cornelius. The Public Administrator obtained authority from the Court to collect the $200.00 and use it *for the expenses of burial of the deceased priest.* The Public Administrator disposed of the $200.00 by reimbursing the relative for the payment of the undertaker's bill and by making an offering to another priest for services rendered at the funeral and the last rites bestowed at the grave of the *deceased priest.* The travesty on the virtue of justice in this case was that part of the $200.00 was used as an offering for services rendered at the funeral of *Father Cornelius* and for bestowing the last rites at his grave, and yet not a single $1.00 stipend was offered for a Mass for the repose of the soul of *Thomas.*

Other inequitable situations often arise in the absence of a Will. The estate of every priest requires special treatment to safeguard the spiritual care of souls, instead of being left to the inflexible laws of succession of the State which are designed to cover the case of laymen and temporal matters, rather than any special situations such as that of a priest and spiritual matters.

Your Most Important Document

Your Will is probably the most important document you will ever sign. If it is to be effective in carrying out your cherished wishes, in contributing to the advancement of religion, and protecting your Church, it should be carefully drawn by your attorney.

An improperly prepared or inadequate Will can also bring discredit upon your Church and religion. The importance of a properly prepared Will cannot be overemphasized. In addition to careful preparation, a Will must be executed in the manner required by the secular law. Although that law may recognize an holographic will—i. e. one which is wholly written, dated, and signed by the priest himself—such a Will more often than not fails in some material respect because the maker was not familiar with many legal provisions concerning Wills. The first and most important thing to remember, therefore, is: *Have your Will prepared by your at-*

torney. He is best qualified by training and experience to properly draw that important document, not merely to protect your own wishes, but above all to protect the Church. To assist your attorney in properly protecting the Church, a Sample Form of Will of a Priest is gratuitously available from the cleric co-author hereof, on request. [Catholic University, Wash., D. C.]

Clerical "Boners"

Here are some of the errors which have shown up in improperly prepared Wills of priests. In one case the priest, by his holographic Will, left specific bequests to various friends and to every church in which he had served since his ordination, totalling many thousands of dollars, in the belief that he had a large estate. Unfortunately his estate had suffered such severe shrinkage through worthless stocks and other poor investments that his distributable assets were insufficient to meet all his bequests in full. He complicated his estate by two holographic codicils in which he purported to give the same parcel of real estate to as many as three different persons without duly cancelling former devises of said land. It is quite apparent that had the testator anticipated the severe shrinkage, he would not have made so many specific bequests, depriving his estate of sufficient funds to make the offerings he requested for Masses for the repose of his soul.

In some States there are statutes which restrict a priest's power to make bequests to his favorite charities and to his Church. The permissible maximum varies in different states; in some it is one-half, in some one-third, and in some one-fourth. In some States there are statutes which provide that no devise or bequest for charitable purposes shall be valid if the Will is executed within a certain time prior to the death of the testator. The period varies in different States; in some it is thirty days, in some ninety days, and in some one year. Attorneys should carefully study the laws of their own State each time they draw Wills for priests incorporating provisions for gifts to charitable uses.

One priest, in California, left his entire estate to the parish of which he was pastor, but because he died within six months of making his Will and left surviving nephews and nieces, the Probate Court reduced, ex officio, the amount received by the Church to one-third of the whole, and gave the other two-thirds to the nephews and nieces whom Father did not wish to receive the money.

Danger of Invalidation

A priest's Will should be kept up-to-date. Leaving an old, although carefully prepared Will which is out-of-date because of changed circumstances can re-

sult in spiritual loss to the soul of a priest. Since the terms of a Will ordinarily are designed to meet conditions as they exist when the Will is drawn, any change in circumstances may require a revision of the Will. Many situations may invalidate a Will, in whole or in part,—the death of one of the beneficiaries named in the Will, or the sale or exchange of some of the property devised or bequeathed in the Will may require revision of its terms. One priest in his Will made a bequest of a portion of the proceeds of an insurance policy for Masses for the repose of his soul. Shortly after making the Will, he changed the terms of settlement of the insurance policy and instructed the company to pay the proceeds to a named beneficiary. After his death, the Probate Court decreed that the Masses were not to be said, since he had given outright the insurance money to the beneficiary.

Perhaps the executor whom you have selected is now unable or unwilling to act. A certain priest once declined to act as executor of the Will of a fellow priest, and it was necessary for the Probate Court to appoint a new executor. Fortunately the Court appointed another priest, but the Judge in that case would have been within his legal rights if he had appointed the Public Administrator.

If you haven't reviewed your Will lately with your attorney, do so now. His familiarity with changing laws regarding Wills and bequests to charity and for the advancement of religion in your own State will help you to keep your Will up-to-date. If you do not have a Will, *make one now.* Make your Will not for the sake of your own property, if any, but to protect the Church of which you are a priest. The Third Plenary Council of Baltimore, still binding canon law on Priests in the United States, decreed that "Every priest should make a Will valid at the civil law . . . not postponing it until his death bed." The same Plenary Council also decreed (No. 277) that "it pertains to the prudent judgment of a confessor dealing with a sick priest to see to this matter (that he have a legally valid Will) *before* hearing the dying priest's sacramental confession."

Top Sergeant Gives 'Em Hell

Chaplain Duffy once said that Hell was a subject to be touched very lightly when talking to soldiers; but he added that it was quite ordinary, when he arrived at the barracks for confessions, to hear a stentorian bellow from the top sergeant: "Come up here, you guys, and go to confession! Ye'll all be in Hell next week!"—**"Art of Persuasion in Pastoral Theology," by Rev. Henry D. Buchanan.**

Origins—Noble and Ignoble—Of World's Major Religions

Facts which inquiry classes should be told

By Lon Francis

YOU should not take offense if we call attention to a clear biblical and historical fact, namely, that there is no comparison between the dignity of origin of the Jewish and Catholic religions and that of the major Protestant denominations and of large non-Christian bodies. Bible Christians will find no reference to any God-made religions except those committed to Moses in the Old Law and Peter in the New. The founders of all other churches, whether they be reputed as Christian or non-Christian, were men. History also testifies to that fact.

Isn't it strange that those denominations which most loudly profess a Bible foundation, can find no mention made of their particular sect in the Bible?

If the Israelitic religion and the Catholic Church had a direct divine origin, they must be *divine* institutions. If other churches are of human origin, then they must be *human* institutions. If the Jewish religion was a divine institution, evidently its character could not be changed nor its teaching reformed by men. If God instituted the Israelitic religion for one race to prepare the way for the "Kingdom of God" (Mark I, 15), then it was that. It ended when that Kingdom was established universally by the Messias.

If Christ instituted His Church as a universal *Kingdom of God,* through which the people of every nation, until the end of the world, would be assisted from earth to Heaven, then it is that, and rival kingdoms of men are evidently outlawed by Christ Himself. The Bible tells us that Christ did outlaw them, and nineteen centuries of history confirm that *His* Church has followed His example.

The story of the founding of the Catholic Church is told in the gospels, and it is a beautiful story. It really begins with Christmas, but suffice it to confine our argument to the time of His public life. Then it was that Christ Himself personally selected twelve men to set His Church in motion immediately after His return to Heaven. He became the personal instructor of these men, poor and illiterate —and that for three years. He always thought of them as a group, as the first Board of Directors or Officers of what would eventually be a world-wide corporation, having His identical mission, "As the Father hath sent Me, I also send you (John XX, 21); and with which He would be "unto the consumma-

tion of the world" (Matt. XXVIII, 18).

Since the aims and purpose of that corporation, in which members are to be sanctified, must be supernatural, it enjoys the presence of the Holy Spirit, Source of divine life. It is He who supernaturally vivifies it, makes it truly the "Church of the living God, the pillar and mainstay of truth" (I Tim. III, 16).

The divinely-built body of the Church received its divine soul on Pentecost, after the original Apostles—less Judas—had gathered together in prayer for nine days, at Christ's own request (Acts I, 12-14).

Now contrast this divine origin of the Catholic Church with that of any other Christian body.

The Orthodox Church

Next in age to the Catholic Church is the Orthodox Church, constituted today of many national groups.

The Orthodox Church, often called the "Greek Church," had a *political* origin in the ninth century, when Photius, the creature if a profligate Empire, surnamed "The Drunkard" (Michael III), was intruded into the patriarchate of Constantinople in place of the rightful Patriarach, Ignatius. Pope Nicholas I refused to confirm his appointment, whereupon Photius denied the authority of the Pope and p r o n o unced excommunication against him and the Latins for having added "filioque" to the Nicene Creed. The next Emperor, Basil I, dethroned Photius, but after the death of Ignatius, allowed him to fill the Patriarchate. The next Emperor, Leo VI, deposed Photius for good for *political* reasons, but the tension which had existed from the fourth century between the East and the West, was reaching a climax.

The Greek Schism was healed a few years later, but in the eleventh century is was renewed, and has continued to our day. The complete break came in the years 1043, under Michael Caerularius, a layman, who became Patriarch of Constantinople. He was a crafty, political schemer, ambitious to rule the entire Church and to take over the imperial power himself. Although Emperior Michael VI deposed him, he had succeeded in provoking into a frenzy the latent ill-feeling of the Greeks for the Latins, which his successors continued to cultivate.

Such was the ignoble beginning of the Orthodox Church, the oldest among non-Catholic Christian religions today, yet more than 1000 years too young to claim Christ as its author. It is not Catholic either in time or place or doctrine, even though it claims that title. It is *politically* controlled in seventeen countries as a *national* Church. But it retained most Catholic doctrines, the Mass and all seven Sacraments. It has valid Or-

ders, but only through the Catholic Church.

The Church of England

The Church of England (Anglican(separated itself from the Mother Church in the days of King Henry VIII, who began a quarrel with the Pope because he would not sanction a divorce from Henry's Queen to permit him to marry Anne Boleyn, the Queen's lady-in-waiting. Only a short time previously Henry wrote a book against Luther in defense of the Catholic religion. Later he changed his faith because it opposed his morals.

In the year 1534, the House of Lords and the House of Commons, under pressure from Henry VIII, declared the King to be head of the Church of England—the King who continued to divorce his Queens to the number of five, and to have them beheaded. The Church of England, therefore, had a most ignoble beginning.

This Anglican apostasy was partly healed under Queen Mary. But later it was renewed under Queen Elizabeth, her sister.

As in the case of the Greeks the English people were wrested from the faith by political force. Up until Henry's time all of England acknowledged the supremacy of the Pope of Rome, and all its Bishops acknowledged this headship by taking the following oath:

> I will be faithful and obedient to St. Peter, to the Holy Apostolic Roman Church, to my Lord Pope N————, and his successors canonically entering. . . . I will give aid, saving my order, to defend and to maintain against every man the Papacy of the Roman Church and the Royality of St. Peter. . . . So may God help me and these holy Gospels." (Wilkins, Concilia II, 199).

In the year 1559 the first Parliment convened by Queen Elizabeth passed the *Act of Supremacy* which declared the Queen "supreme governor in all things spiritual and temporal." Fifteen among sixteen bishops refused to take that oath, which led to the imprisonment of twelve, the exiling of two. The other died in his home. As a Church "by law established" the Church of England still requires its Bishops to recognize the King or Queen as the supreme head of the Church as well as of the State. It is by him (her) that the Bishops are appointed.

(Next month Lutheranism and Calvanism).

Royal Chickens, At That!

Chickens do come home to roost. An English king started the divorce racket in the world, and now the English press is up in arms because of the thousands of divorces that English and American servicemen are seeking from their English warbrides on trivial grounds.—The Springfield **Mirror.**

The Imperfection of Perfection

Edward F. Kenrick

Naked principles must be clothed for application

TWO men gripped the rail of the track with tensed hands and then peered magnetically at the stop watch their flashlight haloed. After that they looked at each other with long low whistles, for the runner circling in the dark had broken the national 440 record by an unbelievable number of seconds. Truly it was phenomenal. They had the fastest human known to man. There was only one rub—their runner was as naked as the day he was born. He refused on principle to run with any clothes on, even the lightest racing garb, for it hurt his artistic pride to go even a second slower. And because of this they were sad, for they knew he would never win a race.

In the social doctrine of the Church we have a wonderful treasure. It was not the accomplishment of "Rerum Novarum" to create that treasure. Pope Leo merely lifted the lid. Yet even today it is a sad perplexity to thoughtful, learned Catholics that a teaching with such innate wholesome beauty and the benediction of two encyclicals and many pastorals is not more widely accepted as an effective norm of judgment and action among us. Pope Pius XI said, as do the speakers at communion breakfasts of labor unions, that the Church has helped the working man a great deal. It is also true, however, we have not responded with as vigorous and as full a social contribution as our commanders, Leo XIII and Pius XI, have asked.

That, even though industrialization was belated in those countries, is part of the explanation of our troubles in Italy and Spain. German Catholics responded more energetically but did not match the splendid leadership of saintly Bishop Ketteler which would have overcome the Socialists and the followers of Liberalism. Because of the harsh memory of the Revolution, French Catholics clung to Monarchist conservatism and their suspicions of social reform endorsed by their anti-clerical enemies hampered their own real contribution. The dreadful persecution of the Church in England stamped Catholics there with something of the "Ghetto spirit," and rather than marching proudly behind the militant Manning, the hero of the dockworkers, they desired the Card-

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Father Kenrick is on the staff of the Cardinal Hayes High School in New York.

inal to sit down with them somewhere quietly.

Clothes of Circumstance

Looking at the other sections of the globe, too, the common denominator slowing us down is our reluctance to put social doctrine into practice unless we find a completely ideal situation wherein we can employ naked principle without the slightest possibility of contamination. We won't have a second added to the record of this naked runner by freighting him with the clothes of circumstance. We would make none of the mistakes that might be chargeable to us had we entered him in the race of life.

Out of the Race

In their support of their constitution American citizens have been divided traditionally into those who favor a liberal or a strict interpretation. Catholics over the world in translating to action the social program of the Church parallel the strict interpretationists while our leaders have stressed a broad interpretation. Pius X permitted Catholics to join the neutral unions in Germany. The decision of the Sacred Congregation of the Council in the Lille Case was equally liberal in tolerating Catholic membership in non-denominational employer groups. The generous wisdom of the Church spared the Knights of Labor at the same time American Catholics were calling them Masons and radicals. Cardinal Bourne's pastoral directed his subjects to "purge rather than withdraw from English Trade Unions." A year ago the stand of Pope Pius XII on the Italian Trade Unions drew even some Communist commendation while in the Catholic press the Monarchist *Italia Nuova* was dismayed. "Top Management" in the Church, aware of the futility and frustration of a fast runner kept out of the race, has honorably and open-eyed fitted principle to life.

In the United States, we are relatively young, but in industrial achievement we have lived a long time. One of the reasons for the marvelous acceleration after the Civil War was the full labor market, provided to a large extent by the immigrants, our Catholic poor from Italy, Germany, Ireland and Poland. They gave generously to the industrial greatness of our land, but they received a stingy reward. The railroads made millions from their sweat and left them still very poor. The city factories they made hum rewarded them with unsanitary and unsalutary s l u m s. While they labored below the earth for the black and silver and yellowish prosperity, the mine operators above strait-jacketed t h e m with a cruel peonage. What a shame that the vast wealth accumulated in those days was not divided according to the principles of "Quadragesimo Anno." If that had been, our Church to-

day, humanly and materially speaking, would be many times more powerful than it is. It is not, because all that time our naked runner of principle was doing his 440 in the dark and out of the race.

Revolutionary Radicalism

When *The New York Times* ran its obituary of Monsignor Ryan, it told how he had heard the Vatican transmission of "Quadragesimo Anno" on the radio in the office of *The New York Times* and of the consequent great comfort he derived from the implicit approval which the Holy Father gave to the socio-ethical doctrines he had always championed, though they had been damned by many of his co-religionists as "revolutionary radicalism."

The proposals of the "Bishops' Program" of 1919 are today commonplace. At that time, nevertheless, they were severely criticized by many Catholics. The only one that has not been translated into fact is number ten, which proposes participation of labor in management and a wider distribution of ownership through cooperative enterprises and worker ownership in the stock of corporations. There is still opposition today among Catholics to that proposal.

Since there is little profit in crying over past spilt milk, let us, strengthened by these lessons of history, come abreast of our own times and face a few questions.

Would there not be more sermons and more classroom lectures popularizing the papal social encyclicals and the "Bishops' Program" if we were not fearful lest our matter might be a shade left of center, or would be even wrongly so adjudicated? Would there not be more if we were not anxious lest the context provided by current industrial disputes seem to twist a little our purely stated doctrines, or provide too hot a spot (light)? Does our effort to maintain the very high speed of our runner keep him away from the track of time and life? In neither of those positions can one be neutral. Pupils and parishioners have heard there is a social teaching and have a vague concept of what it is. They are looking for confirmation, and if they don't receive it, oftentimes conclude they have been misinformed. And to that rejection silence is consent.

Wrong Roots

Are we held to inaction because some of our foremost men in the social field are openly enthusiasts and are sometimes slightly ahead of principle? Is it not quite possible that in an industrial world, conceded by all to be rather unprincipled, it is good to be interested in the roots, to be this much of a radical: that you want to get a good

hold on some of these wrong roots and yank them up?

Frankly, "cui bono" if some of our Catholic magazines and papers can wave aloft the proud banner of nice orthodoxy, if the whole thing is so high in the sky that not even the staff touches our everyday social problems? Current labor problems are terribly involved and difficult but that's no reason for kicking them under the bed and keeping the nice new shiny broom locked in the closet.

In some of our Labor Schools questions at times may show a little foolishness and the answer may reflect some prejudice on the part of the speaker. But the same is true of the greatest universities of the world. And neither condition excuses our neglect of our educational opportunities, and, in some instances, obligations.

Every Catholic has an obligation to spread the Kingdom of Christ, which includes the social teaching of the Church. We can look long and contentedly at the stopwatch showing the marvelous nature of our Catholic social principles, but until we humbly apply them to the vibrant problems of life here and now, foreseeing indiscretions, mistakes, enthusiasms, they will be as worthless as a runner who is a human whirlwind but will not run with his clothes on. All around us there will be races in which we are not entered, and smiling people will be bearing off all the prizes. Alexander Pope's dictum is just as applicable to the social critic as it is to the literary critic.

"Whoever thinks a faultless
piece to see,
Thinks what ne'er was, nor is,
nor e'er shall be."

Reign of Terror

Final figures on results of a poll of Poles as to whether they want to return to Poland show that of all Polish soldiers in exile only 17.6 percent respond favorably to the appeal of the Polish puppet regime for them to come home. In the Air Force only 1.2 percent want to take the chance. I don't know what percentage of American soldiers now abroad will remain there —but I'll bet 1,000 to one that it's less than one percent, and not one GI will refuse to return because he is afraid of a reign of terror here. That's a difference between "bourgeois democracy" and "Communist democracy."—**The New Leader.**

"I would make any sacrifice, even to the pawning of my ring and pectoral cross, in order to support a Catholic newspaper."—**Pius X.**

On Target!

GEO. A.
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124 EAST THIRD ST., DAYTON 2, OHIO

The aim of each of the MESSENGER publications is different, but the target is always the same – aid to the Catholic child.

Religious Instruction

The *Confraternity* MESSENGERS are for Catholic pupils who do not attend Catholic schools. With the Baltimore Catechism as a basis, they provide a complete and systematic course of religious instruction week by week throughout the schoolyear.

Education

The *School* MESSENGERS are for class use by parochial school pupils. The Current Affairs feature alone is invaluable, as it trains the pupil to judge the news in the light of sound Christian principles.

Recreation

TREASURE CHEST is a new, approved-type comic magazine that provides wholesome leisure-time reading for children of all ages. Entertaining, dramatic, inspirational, it appeals to youthful idealism and the spirit of adventure.

Hints on the Census

James J. Navagh

This article condenses plentiful experience

THE basis for the efficient operation of a parish is a complete census of all the people within its boundaries. The census, however, must go beyond a mere compilation of names and facts. Its purpose is to discover the practical Catholics within the boundaries of the parish, to find out the fallen-away Catholics and bring them back to the Church, and to contact non-Catholics for the purpose of interesting them in the Church and setting them on the way to becoming members.

It sometimes happens that the work of the census is poorly done for a number of reasons. The training of a priest census-taker is usually a long and difficult process. In order to reduce time to a minimum, to give the greatest confidence to the priests on census work, and to obtain the maximum results from his efforts, in the Buffalo Diocese through the Missionary Apostolate, which is the Church-extension arm of the Diocese, a method of training seminarians and young priests in the work of census taking has been arranged which has given excellent results and resulted in some hundreds of thousands of useful contacts for the Church in the past five years.

Father Navagh is Director of the Buffalo Diocesan Missionary Apostolate.

The General Instructions are three: First, to get the census of all, Catholic and non-Catholic; secondly, to leave a Catholic pamphlet in each home visited and, thirdly, to leave the people visited as well disposed toward the Church as is possible.

This method is based on the experience of older priests and the advice of competent public-relations authorities.

More specific instructions are given as follows:—

Your appearance:

1. Be very neat—do not smoke—act as what you are—a messenger of Christ. Follow this rule always in public.

2. Do not carry things in your hands—v. g. census cards, pamphlets, etc. Carry them in your pockets.

3. In conversation take care to use good English. Be pleasant and friendly, but rather serious.

Procedure:

1. Walk straight to the front door and ring the bell; never peep through windows to see if someone is coming; never call across the street to ask if the people are home. Stand back of the door so that the party will have to open the door wide to talk to you.

2. When the door is opened, remove your hat and *smile*. Then ask a question, the answer to

which must be "yes"—e.g. "It is a fine day, isn't it?"

3. Then give the purpose of your visit—e.g. "I am in charge of the Catholic Church here in ——— and I would like to know all the good people of the town. (Then a compliment) I have found a wonderful lot of people here. You certainly can be proud of your town." If they do not ask you in, ask if you may enter.

4. The next point is to get the information you desire, which, in this case, will be to ask:

a. Are you a Catholic?

b. Are there any Catholics living in this house?

c. Are there any here who ought to be Catholics?

d. Have you, or any others here, any Catholic relatives?

e. Have you, or any others here, an interest in the Catholic Church?

Do not ask these questions bluntly, but work them into a conversation. But be sure to ask all of them. For subjects of conversation, look about you and praise what you see—e.g. the children, the house, the picture of a serviceman, etc. Try to learn the hobbies and interests of the people for further reference.

5. In the case of non-Catholics, write nothing down in their presence.

6. In taking census of Catholics:

a. If the age question is embarrassing, guess at it.

b. Do not ask, "Are you married properly?" but "In what church were you married or confirmed?"

c. In the case of Mass attendance, to get a truthful answer say, "Of course you do not have to answer, but it would be helpful to know if you go to Mass every Sunday." Use the same technique with regard to the Sacraments.

d. If one party is a non-Catholic, suggest to the other that he can be instructed if he wishes, and then *offer to make the appointment.*

e. In a discussion of Mass-missing, insist on regular attendance no matter what the difficulty.

f. In dealing with non-Catholics, try to see if there is an interest in the Church, and develop it.

g. Make your visit business-like; short rather than long. Fifteen minutes should be the limit.

h. Never quote the neighbors or reveal what was said.

i. Try to get the people to talk about themselves.

j. As you get up to leave, say, "I am going to leave this little pamphlet which I know you will find interesting." Do not ask if you may; just tell them that you are leaving it.

k. As you leave, thank them for the time they gave you and tell them how much you have enjoyed the visit.

The seminarians of the Buffalo Diocese spend five weeks each

summer during their stay in the seminary in census taking in the small towns and the rural sections of the diocese, using the principles outlined above. During their first year in the priesthood, which they spend in the Missionary Apostolate, they devote about half their time to this work. The result has been a young priest, skilled beyond his years, in this most difficult but necessary work of the priesthood.

A 'Postive Solution'

"Not a negative solution, not an 'anti' attitude and neither anti-Communism nor anti-Socialism, but a positive, constructive, conquering attitude, a living, apostolic Christianity" is the answer to the world's problems according to Canon Joseph Cardijn, founder of the Young Christian Workers movement, which, starting in Belgium after the last war, has spread throughout the world. Summing up the results of his recent trip to the Western Hemisphere, which took him from Canada to Argentina and Chile, in the French Catholic daily newspaper, **La Croix**, Canon Cardijn declared that wherever he went he found one problem uppermost among the workers and the youth: "insecurity, lack of dignity and respect for the person and the family, poverty in the midst of excessive wealth, an inferiority complex and exploitation." Such a situation, the famous Belgian religious and youth leader declared, calls for a revolution, but a revolution "not of violence, hate, murder, destruction, but a revolution by a new youth and a new working class, with new men, a new conception of life."

Canon Cardijn went on to note that everywhere he went in the Western Hemisphere he found wide reception for the idea of the lay apostolate as the means of accomplishing such a revolution: "My whole voyage," he wrote, "confirmed me in my conviction that the lay apostolate is today and tomorrow the great problem for the Church, for religion and for civilization: to meet the secularism, materialism and the new paganism, the laity, the organization of the lay apostolate, a powerful organization adapted to all the essential problems of life, and to the diverse milieux, institutions and regimes." The Jocist is such an apostolate since it aims at the re-Christianization of the world of labor through the training and organization of young workers in the principles and life of Christianity."—C.I.P.

When a clergyman is invisible to his people six days out of the week, he is incomprehensible the seventh.

HAS a confessor of Sisters as such the right to dispense from the Lenten fast?

No, not as such, but a pastor has the right to dispense in individual cases (Can. 1245). Also, bishops often delegate all confessors to grant this dispensation. When the confessor judges that there is no obligation to fast because of a person's health or the difficulty of the day's duties, he is not dispensing, but telling the penitent that the law does not apply to him.

In canonical voting is an absolute majority of the votes always necessary and sufficient, e. g., in elections?

An absolute majority is not always sufficient by common law or by some particular laws. For example, the Pope can be elected only when he receives 2/3 plus one of the votes of the Cardinals. In some religious communities 2/3 vote is required in the first three ballotings; an absolute majority suffices in the fourth, e.g., 16 out of 30. The Administrator of a vacant diocese cannot be elected unless he receives at least an absolute majority, not a mere plurality (Can. 433, Sec. 2). No one can validly vote for himself (Can. 170). Invalid votes are not counted (Can. 169). If there are, for example, eight Consultors, the priest who receives at least five valid votes is elected Administrator.

But apart from these exceptions, the common law requires an absolute majority in the first two ballots, not counting invalid votes. A plurality suffices in the third when three or more candidates are involved. If there are 20 voters and Peter receives 9, John 7 and James 4, Peter is elected on the third ballot. If there is a deadlock in the third, let the presiding officer cast his vote to break the tie. If it be question of elections and the president does not wish to use his right, the election is decided by seniority in Orders, or by religious profession, or finally by age (Can. 101).

In some places it is not customary to take a parish census. Is the custom valid?

No, it is not. Among other conditions a custom must have the consent of the legislator. The pastor should know his sheep, bring back the erring, etc. (Can. 467). How can this be done without pastoral visitation? The Liber de Statu Animarum, which Canon 470 requires the pastor to have, presupposes accurate knowledge of the status of all the persons committed to his care. The Apostolic Delegate in a letter to the Hierarchy, June 12, 1941, said that the S. C. of the Council directed him to "remind the Bishops of this country of their obligation to have parish priests keep an accurate and current census of the faithful entrusted to their care."

The letter indicates the many spiritual advantages that flow from the census and the serious results of neglect (Bouscaren, II, p. 147).

Can you give me the title of some books on liturgy, ceremonies?

1) In Latin we have the old standard work "Compendium Sacrae Liturgiae" by Wapelhorst (Benziger Bros.) This is a complete work on rubrics for seminaries, parish priests, etc.

2) In English we have an old standard work (9th ed. 1935) "The Baltimore Ceremonial" (Murphy, Baltimore). (Not on the Sacraments.)

3) Also Wuest-Mullaney "Matters Liturgical"—on general rubrics—very useful (Pustet).

4) Fortescue and O'Connell—"The Ceremonies of the Roman Rite Described" — (Burns, Oates). A scholarly work of nearly 500 pages on general rubrics.

5) J. O'Connell—"The Celebration of Mass"—(Bruce). One volume edition—an encyclopedia on the subject of the Mass, High and Low, but not on general rubrics.

6) Laurence O'Connell—"The Book of Ceremonies"—(Bruce) —(not on the Sacraments)—very good.

7) The new edition of the Rituale Romanum (Rome, 1925).

8) Monsignor Collins—"The Church Edifice and Its Appointments"—(ed. 1940) — Newman Bookshop. Most useful for what the Church building should have —candles, tabernacle, etc.

9) The Diocesan Ordo—rubrics in front.

10) There are several others of a special kind, such as "Caeremoniale Episcoporum."

What about bringing pressure on children and other young people in schools and parishes to receive Communion daily or very frequently? Is it not forbidden?

An Instruction of the S. C. of Sacraments, Dec. 8, 1938, teaches that no pressure should be used. Daily Communion may, of course, be recommended if the required conditions are present. But it should be announced that there is no obligation. Also ample opportunity for Confession should be given. It is wrong to ask children in school why they did not go to Holy Communion yesterday or this morning.

Full freedom must be allowed. This applies to convents, seminaries and other schools. Our zeal is not always prudent.

—P. J. Lydon, S.T.D.

Is it a mortal sin to omit the singing of the proper parts of the Mass in a sung Mass?

Generally speaking, it isn't—since such omission is usually the result of a lack of instruction or competence in the gallery. Many pastors simply inherit a bad situation and feel helpless about correcting it; the organist, pious and slow, is now in her sixties and has proved

her fidelity through forty-five years or so of daily service. By now she is absolutely impervious to new ideas. There is no special *admiratio* occasioned by the defect. The people want High Masses, so the pastor gives them High Masses in the fashion to which they have been accustomed since the church was blessed the day after Bull Run. That's surely no mortal sin.

But this is certainly the place to draw attention to the fact that there are sets of propers available, to be sung either *recto tono* or on psalm-tones, and if enough pressure is put on the organist, she may be able to learn how and when to chant the various parts. Such settings may be obtained from J. Fischer Bro., 119 West 40th Street, New York City.

What is the difference between a carillon and chimes?

Both words refer to a set of bells musically tuned. Present usage confines "carillon" to such bells hanging in belfry, whereas "chimes" is used to designate both a carillon and its indoor imitation (like the chimes used in trains to call dinner, and in some churches to announce the Sanctus, Consecration, etc.).

We have a beautiful set of 12 bells, the largest weighing 4200 lbs., the smalest, 900. We were advised to put in a carillon. I would prefer just electrifying what we have. What is your opinion?

There is some confusion of terms. You already have a carillon. I take it someone is trying to sell you on the idea of installing an outsized set of dinner-chimes to be hung in the choirloft and activated from the organ. Since this would merely be a cheap-sounding imitation of your belfry-carillon, I can't see any point to it. I would electrify the present installation so that your organist can operate the carillon from the console.

You may be told that the lack of a set of songs on your organ is a limitation, but don't lose any sleep over it unless you have ideas of putting on a series of organ recitals.

—Richard Ginder, F.A.G.O.

In order to improve visibility and lighting in a church, why not use the tapered concrete columns and skylights employed by Frank Lloyd Wright in the Johnson Wax Company Building?

For the benefit of readers who may not be familiar with the construction referred to, a series of unusually thin columns increasing in width toward the top and then spread out to a circular slab are kept in balance at the tangent points of the slab and open spaces between slabs filled with glass for skylight.

The advantages of this particular type of construction are: first, that the supporting members occupy a minimum of floor space; and, secondly, the natural

and artificial light is evenly distributed from overhead.

The problem in a church is somewhat different from an industrial plant and, in my opinion, it is possible to solve the church design better by the elimination of columns entirely. Assuming the inquiry approves the use of reinforced concrete as a finished material within a church, why not employ that construction and span the entire width? Since reinforced concrete spans in bridge construction extend upwards of 500 feet, the spanning of a church is quite easy. This still leaves the question of the suitability of exposed concrete as a finished material inside a church, which will be discussed at another time.

The auditorium in our parish has acoustical material on the ceiling in blocks with rows of small holes. We intend to decorate the auditorium and I have been warned that the acoustical efficiency of the material will be destroyed by certain types of decoration.

The material you describe is made of vegetable fibers compressed into tile and the small holes drilled. The entire acoustical efficiency comes from the absorption within the holes. Any type of decoration which does not cover the holes will not destroy the efficiency. This particular acoustical material may be painted with water paint or lead and oil paint. It can also be washed. However, this must be done carefully to avoid saturating the material.

—Mr. Raymond M. Marlier, A.I.A.

NODL Notes

A Touch of Texas — *Mr. William C. Smith*

WE received the other day in Washington a copy of the Report on the Activities of the San Antonio Archdiocesan Catholic Action Council of Catholic Men, for 1946.

One of the outstanding accomplishments was in the field of promoting decent literature. The report stated that 49% of all parishes in the Archdiocese have N.O.D.L. representatives. These representatives are responsible for checking magazine racks in the various stores of the locality.

In addition, Archdiocesan headquarters sends out lists of the magazines disapproved by N.O.D.L. to all parish representatives. This list is, of course, taken from *The Priest.*

We think it is a rather remarkable showing—that 49% of the parishes in the Archdiocese

have N.O.D.L. representatives, and it is our hope that many more dioceses will undertake to encourage parishes to set up the N.O.D.L.

Of course, this is not the only activity engaged in by the Archdiocesan Council, but we offer it to our readers as an interesting type of work for groups of men and women to engage in.

From Los Angeles

The N.O.D.L. Director in Los Angeles, the Reverend Joseph J. Truxaw, sent us a clipping from the Los Angeles *Herald-Express* of Thursday, February 6, which reads in part:

"Asserted sales of salacious literature to school children came under close police scrutiny today on the heels of the arrest of a distributor of a nudist magazine.

"Complaints that children were obtaining and displaying copies of the publication which 'showed everything,' led to the arrest of Harry Hathaway, 59, of 711 South Alvarado Street, the distributor.

"Lieut. Harry Engelund of the police juvenile detail made the arrest. At the same time he said that hundreds of copies of the publication were confiscated on news stands and at the distributor's office.

"We are taking action against the distributor rather than the sellers so that we can strike right at the source of distribution," Engelund declared after lodging Hathaway in jail.

"The Board of Education lodged the complaint. The arrest was made under the same misdemeanor law that has resulted in the prosecution of sellers of the notorious *Memoirs of Hecate County.*"

Father Truxaw adds in his letter, "Our police authorities are cooperating with our N.O.D.L. most helpfully."

Most cities have ordinances that forbid the sale of salacious literature, and if the authorities are approached by the proper persons, they will usually activate these ordinances in favor of cleaning up newsstands.

The magazines, *Movieland, Real Story, Real Romances, Screen Guide,* and *Secrets,* carried an advertisement for a "sex manual." When this fact was brought to their attention, they all agreed to drop the offensive advertisement in their next issues.

Within the walls of the Anglican church in the hamlet of Hornby, Lancashire, England, there is a memorial tablet to John Lingard, Catholic priest and famous historian. According to John B. O'Reilly, writing in the **Canadian Messenger of the Sacred Heart**, there appears to be no other instance where a monument has been reared to the memory of a Catholic priest by Protestants in a Protestant church.

Magazines Disapproved

by the

National Organization for Decent Literature

April, 1947

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases

Beauty Parade
Best Songs
Big Song Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk

Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie

Detective Book
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective

Eyeful

Fact Detective
Famous Western
Feature Detective Cases
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade

Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie

Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist

Ideal Love
Indigestible Digest

Joker

Keep 'Em Laughing!
Khaki Wacky

Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade

Moron Laughs
Movie Glamour
Movie Play
Mystery Tales

National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines

Pack O'Fun
Pictorial Chuckles
Pictorial Detective
Pin-Up Pack
Pin-Ups
Pip
Play

Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus

Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective

Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Swank

Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases

Varieties Cartoon Cavalcade
Vital Detective Cases

What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink

Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique

Zippy Stories

Sermons for 1947

For the Month of April ✠*John F. Noll, D.D.*

Our Faith Overcomes the World

APRIL 13

Low Sunday

ST. PAUL uttered a prediction, as well as a fact, when he declared, as recorded in today's Epistle: "This is the victory which overcomes the world, our faith."

(1) Both the fellow countrymen of Christ in Palestine and the pagan population, wherever His religion was introduced, exerted all their efforts to destroy it. The Roman Empire was very powerful in those days; it embraced two-thirds of the population of the western world and of the Near East, or all the territory in which the Apostles and their immediate successors labored to plant and spread Christ's religion. You know the history of the pagan persecution of the Church during the first three centuries. You have read about the innumerable martyrs, about the holidays proclaimed in order that the people might witness the torture of Christians in the Roman Colosseum. But throughout the Empire the powerful Emperors conducted a warfare against the Church for 300 years, yet "our faith" won a victory to such a degree that the Emperor Constantine recognized that he was defeated, gave liberty to the Church and later himself became a convert to it.

(2) But it was not long until the Church was forced to meet a new foe. Hordes of barbarous people invaded Europe from the east, and were ordered by their leaders to destroy cities by fire and to defeat any opposition by the sword. An army was being led to capture Rome itself when the Pope went out to meet the leader of the army, Attila, who retreated when he saw an angel with a drawn sword at the side of the Pope. All of Europe became devastated and a new population, uncivilized, filled all its countries. The Church was then compelled to work on this new material, first to civilize the barbarians and then to Christianize them. It was a huge task, but "our faith" won this new victory, which all the world should recognize and for which it should be grateful.

One country after another, such as Spain, England, Ireland, Germany, France became Catholic, and by the year 1000 all the nations of Europe, including Russia, were professing the one, holy, Catholic and Apostolic faith.

(3) Today the Church faces a different enemy. It is aggressive irreligion in the form of

atheistic organizations, Communism and other subversive forces.

Had the allied governments worked with the Church early during World War I, that war would have terminated before the United States entered it. Had they worked with the Church after that war there would have been no vengeful Versailles Treaty and, probably no World War II.

After repeated meetings of representatives of the United States, England, France and Russia, we find more confusion than ever in the world, and Catholics who know the ways of God are certain that there is only one remedy for totalitarianism, one bulwark against Communism, and only one prescription for the cure of the minds and hearts of people, and that is "our faith."

Our present Holy Father has enunciated principles, on numerous occasions, on which a real peace alone can be built. The statesmen of our country and of Great Britain fully realize this, but they are fearful of offending the sensibilities of Russia by emphasizing religion too much. It seems not to occur to them that God is insulted by such conduct.

Conclusion: It is very important that all of us pray daily for the civil rulers of the world, and that we, fully convinced that the only preventive of future wars is religion, should make our conviction known to our own representatives in Washington. Practically the only ones from whom they are hearing with great regularity and with emphasis are the Communists and the Communist-minded people—a small minority, yet very vocal.

The Church the Mystical Body of Christ

APRIL 20

YOU have often heard the Church referred to as the Mystical Body, but I fear that its meaning is not any too clear to you. Pope Pius XII issued a special Encyclical on the Mystical Body on June 29, 1943, in order, he said, to clear up misunderstandings and misconceptions.

(1) Let us consider some of the things which the Mystical Body does *not* mean. It does *not* mean the Eucharistic Body present in the tabernacles of the world. It does *not* mean Christ's physical body, which He had when He walked this earth and which is now glorified in Heaven. Neither does it mean a body in a figurative sense without any objective reality.

It really means the Church, which St. Paul calls "the body of Christ" and which, in a previous instruction, we referred to not only as a living "organism," but as a *supernatural* organism,

because the Holy Spirit dwells in it, vivifying it, and sanctifying its members through it.

The Holy Father lays stress on the *supernatural* character of the Mystical Body, which distinguishes it from a social body made up of people, but lacking the supernatural character.

(2) St. Paul frequently refers to the Church as a "body" of which Christ is the Head. In his Epistle to the Colossians (I, 18) he uses those very words: "Christ is the head of the body, the Church." In his first Epistle to the Corinthians (1 Cor. XII, 7) he declares that *we* "are the body of Christ," and in the same Epistle (V. 13) he tells us that we constitute that body because "by one spirit were we all baptized into one body." We became living members of the living organism which is that body on the day of our Baptism.

In his Epistle to the Romans (XII, 4-5) St. Paul, who had previously said: "Though many, we are one body in Christ," notes that "all the members have not the same function," for as a body is one and has many members, and all the members of the body, many as they are, form one body, so also is it with Christ" (I Cor. XII, 12).

(3) You are members of the body of Christ, just as much as the priests, Bishops and Pope are, but you have not the same functions. As members of the body you draw divine life, but you do not channel it to others through the Sacraments as do the priest and the Bishop; and, of course, only one could be the visible head of the body, and he is the successor of the one whom Christ in person appointed His Vicar or the body's visible head.

In his Encyclical Pope Pius XII wrote: "Those who are divided in faith, or who do not submit to the one ecclesiastical government instituted by Christ, cannot belong to the one body, for as St. Paul says, there is 'one God, one faith, one baptism.'"

You do not lose membership in the Mystical Body when you sin unless you become an apostate or a heretic, refusing to accept the teaching of the rulership of Christ, the Head. As members of the Mystical Body think of Christ's Parable of the Vine and the Branches and then remember that even though you become a withered branch because of sin you can be revivified through the infusion of grace by the Sacraments.

Conclusion: If you try to learn more about the Mystical body, I think you will not only become enthused over its grandeur and beauty, but you will be more conscious of the significance of it all. No greater gift could be bestowed on you even by a God than membership in His Church, through which you have at your disposal all the things needed for your sanctification and salvation.

The Church the Mystical Body of Christ—2

APRIL 27

IN our last instruction we considered the Church as the Mystical Body of Christ, but we could not treat the subject fully.

(1) The Holy Father, in his Encyclical, notes that in keeping with His promise to be with His Church "all days even unto the consummation of the world" and His other promise to send to the Church His Holy Spirit "Who would guide and protect it forever," Christ and the Holy Spirit manifest their presence in the Church "directly in many ways." The victory of the Church over powerful enemies, century after century, could not be credited chiefly to the Popes and in some cases not at all, such as when they were in prison or when governments, such as the Hitler and Stalin Governments, fought the Pope.

But the visible body of Christ must have a visible head who is the Pope, and he governs, as St. Paul says Christ does, "through the Bishops."

The Catholic Action Movement is based on the idea that every member of the Church, and chiefly the laity, must be active in promoting the general well-being of the whole, and of extending its influence into society.

Every member of the Mystical Body should resemble Christ, just as every leaf on any species of tree resembles and clearly identifies the nature and character of the tree.

(2) Every living member of the Mystical Body can say with St. Paul: "I live now not I, but Christ lives in me." He can say: "I am a temple of the Holy Ghost, Who lives in me."

Millions of people in the Catholic Church have very intimate union with Christ and the Holy Ghost, but are not conscious of it. It is important, therefore, that they reflect more and try to let their every action be influenced by that consideration.

We are reading so much today about human brotherhood. What a grand brotherhood that is which is constituted of all members of the body of Christ! By their very relationship to Christ and to all the other members, they are obliged to love one another and to be of help to one another, just as the members of your own body are helpful to one another. You do not become angry at your eye or your ear or your hand. You realize how important each of these members is to your general well-being, and how helpful one member can be to the other. Such should be the coordination and the cooperation between all members of Christ's Mystical Body. They live in the world and should try to bring the fruits of Christ's Redemption into the world. They should exercise both spiritual

and corporal works of mercy, and be conspicuous for their charity.

(3) Christ compares His union with His Church to that of His union with His Heavenly Father. They are one in essence. When Saul was persecuting the Church Christ told him that he was persecuting Him. When you, therefore, do anything which brings discredit on your Church, either by your words or bad example, or by your silence when your Church is maligned, you persecute Christ.

The Pope emphasized the need of our "seeing Christ in the Church, and of our ever-recognizing the indwelling of the Holy Ghost in this body of Christ." It is chiefly because of the identification of the Church with Christ and the Holy Spirit and their power to make all members holy, if they will only cooperate, that the Church itself is holy—even if it has innumerable unworthy and even bad members. Enemies of the Catholic Church who, of course, do not know her as she is, and most non-Catholics see only the human in the Catholic Church, which means her bad members, are led mentally to persecute Christ. It is, therefore, your duty to represent your Church creditably among your friends, in your neighborhood, and in your community.

Conclusion: Study the significance of the Mystical Body and you will not only love it, but you will be ever alert to grasp every opportunity to be an active member not only for your own sanctification, but for the increase of the body through the addition of new members.

Mary and the Church

MAY 4

YOU must often wonder that Mary is not honored, that she is even treated with some contempt, by religious organizations to which your non-Catholic friends belong. Was not God the first to honor her? Did not Jesus honor her to the extent of being "subject to her"? Did she not predict, under the inspiration of the Holy Spirit, "that all generations shall call me blessed"?

(1) There is no narrative in the entire Bible which astounds the reflecting reader as much as that in which St. Luke relates the incident of the Annunciation. He learned the story about this unprecedented event from the lips of Mary herself. In touching words with which you are familiar it is distinctly said that the Archangel Gabriel was sent to Mary "from God," which means that God Himself was honoring Mary. The Archangel himself honored her when he called her "full of grace, blessed among women." When Mary manifested her great surprise and wondered how she,

vowed to perpetual virginity, could become a mother, the angel told her that she had "found grace with God"; that "the Holy Spirit would come upon her and that the power of the Most High would overshadow her."

Immediately after being so honored by God, Mary visited her cousin, St. Elizabeth, who addressed her as "blessed among women." Then Mary chanted her Magnificat in which she declared: "Behold henceforth all generations shall call me blessed."

To choose one creature out of many billions for the signal office Mary was to occupy was certainly the highest form of honor that even God Himself could pay her.

(2) Jesus was eternal wisdom, yet He became Mary's child, lived with her at Bethlehem, at Egypt, at Nazareth for thirty years. The Evangelist sums up the attitude of Jesus towards Mary during all those years in the words "He was subject to them," namely to Mary and even to Joseph. Could you conceive of stronger words by which the Evangelist might indicate how much Jesus Himself honored Mary?

At the beginning of His public life, even though His "time had not yet come" Jesus worked His first miracle at Mary's request. He thought of her while hanging on the cross, and out of sympathy for the loss she would sustain, requested St. John to look after her, which John did until she was reunited to her divine Son in Heaven eleven years later.

What does the Assumption of Mary's body into Heaven signify if not that God the Father and God the Son loved her so much that they would honor her by having her carried by angels into Heaven where, for nineteen centuries, she has been the only human being present in her glorified body.

Some Protestant churchmen even contend that Christ did not honor her because He called her "woman." In the Hebrew language the word "woman" was equivalent to "lady" in our language. But those who look for an excuse to withhold honor from Mary should consider facts, and the few facts to which I have called your attention make clear that no one could honor Mary too much.

(3) I have called your attention to Mary's own prophecy spoken under the inspiration of the Holy Ghost to the effect that "all generations shall call me blessed." If only Catholics throughout all ages have fulfilled this prophecy the conclusion is evident that others act contrary to Holy Scripture and even contrary to common sense and decency.

Recently a Catholic, attending an anti-Catholic lecture in a Chi-

cago Protestant church in which Mariology was attacked, interrupted the speaker and asked him if he would not read from the first Chapter of St. Luke. When the preacher hesitated, a non-Catholic in the audience asked why he refused to accede to the request of the inquirer. Then a dozen, and then fifty, people joined in the request that the words of Mary on the occasion of her visit to St. Elizabeth be read. When the speaker uttered the words "from henceforth all generations shall call me blessed" some one from the audience asked whether he was reading from the Protestant Bible. On receiving an affirmative answer, this gentleman denounced the churches which had been withholding honor from Mary. The meeting broke up amid discussions which directed attention to the Catholic position.

If God by special commandment obligates us to honor our own mother, could He tolerate any dishonor shown His own mother?

Conclusion: The average Catholic, more than fifty times a day, honors Mary as she declared she would be honored through the ages; he honors her in the very words placed in the mouth of the Archangel Gabriel by God Himself.

Devotion of Catholics to Mary is not idolatry, any more than Jesus' devotion to Mary was idolatry. God chose to come to His people in this world through Mary, and it is eminently fitting that they should go to Him through Mary, assisted by her intercession and inspired to virtuous living by her sinlessness. Just as Mary had a very prominent place in the life and work of Christ, so she must have a similar place in the life and work of the Church of Christ. Being the perfect human creature it is natural for us to regard her as our mediatrix of graces purchased by the blood of her divine Son.

Sacristan Cried Out News

Theophilus Mettez holds an unusual place in the history of Catholic journalism. In 1806, as a sacristan for the Rev. Gabriel Richard, pastor of St. Anne's Church, Detroit, and founder of the second Catholic newspaper in the United states (**Michigan Essay or Impartial Observer**). Mettez stood at the door of the Church after Mass on Sunday and cried out the news, secular and religious, to the parishioners.

A bulletin board later replaced Mettez' voice, and in 1809, a printing press was purchased which resulted in the publication of sixteen columns of general news—including one and a half columns in French.—**The Catholic Journalist.**

Book Reviews

Joy, by Georges Bernanos, translated by Louise Varese, Pantheon Books, New York, 1946, pp. 297, $2.75.

ANYONE, particularly any priest, who has read **The Diary of a Country Priest**, will find the two words **Joy** and Bernanos together on the cover of a book an at least apparent incongruity. An investigation of the book's contents will not lead him to a new connection of chuckles with the French author's name; although it may lead him to a redefinition or, rather, to a more careful definition of joy. If Bernanos has any penchant for wisecracks, he exercises it quietly at home where no publisher can split the profits with him. In print his joy is a serious thing indeed. There is no doubt, however, that it is the only thing worthy of the beautiful name. Nor is there any doubt that Bernanos is a novelist worthy of his talent, that he is giving a God-given gift back to God and therefore doing something most novelists fail to do—justify their literary output. That leads us to a much bigger point than Bernanos' latest appearance in English; but first Bernanos. . .

A Novel of Significance

It is the story of a French girl of patrician background who finds herself a saint in a small sinful world. The smallness only emphasizes the sinfulness. Disappointingly for seekers of vicarious experience, the sinfulness is unfleshly. Selfishness is the sin and while inevitably the flesh goes with that, it is in the book only by unimportant implication. Like the **Confessions of St. Augustine**, this novel is distressingly free of thrills. The holiness of Chantal must of course have its protagonists, but Bernanos evidently found it unnecessary to vivify them into a temptation for readers. He also evidently found it distasteful to sell books that way. Strangely, Bernanos seems to write novels because he has something important to say—not for fame, money, or the letting off of steam.

In consequence of that, his novel will seem to some very dull, and to others so satisfying, so basic, so true that the last ten best-sellers they have read will fall automatically under the heading of tardily recognized but very definite junk. If you can see this book as anything but the vague and mysterious rambling of a possibly gifted French Catholic, then you cannot any longer take seriously the average American product which has a purpose and effect about as serious as scratching your back. Not to speak of morality at all, you just can't become excited or be even temporarily satisfied by anything as unimportant as (in **The Hucksters**) the erotic adventures of an advertising man or (in **The Fall of Valor**) the sexual aberrations of an English professor, not even if someone has printed a million copies—not after Bernanos shows you Chantal's puzzled and startingly pure soul hovering in between God and a little world she only gradually comes to understand and suddenly comes to save.

The One Important Thing

It is as simple as that. Some things are important and some things are a joke. The only thing mirth-provoking about Bernanos' **Joy** is the memory it raises of the

last cheap novel you've read whose dust-jacket was spotted with such laughable words as "great," "serious," "important," "depth," "triumph," and "insight." The counterfeit shows up quickly against the real thing. Bernanos is that. Catholicism is that. Truth is that. And after truth there is a long silence in which we can hear, tiny and clear, the silly little tinkle of falsehood. I wouldn't presume to judge Bernanos' literary position on the strength of one book read long ago and another read now, both of them in translation, but I know that he has seized hard on truth and that there is about his work a consequent and refreshing silence in which we are able to think clearly and alone. Joy makes one laugh out loud at the effrontery of blind, purposeless, stupidly skilled writing. An item in Life last year quoted Evelyn Waugh as saying that in spite of certain critical advice to the contrary, he intends to go on writing about the only thing worthy of serious literary effort, man's relation to God. The best comment that can be made on Bernanos is that he said it before Waugh—and did it.

Mystifying Passages

I don't think you'll understand everything in Joy any more than I did. While the general theme is clear and the characters well-defined, there are some mystifying passages. In fact, I could have overheard several of the conversations which take place in the book without picking up the smallest bit of information; and if it sounds like double-talk to a priest, I imagine that most laymen will be tempted to put down the book with the conviction that anything so puzzling must be profound—but with no intention of ever going back to Bernanos. Perhaps part of the difficulty is due to our coming in late. We should have been born in France and lived against the background Bernanos uses. A little of it may be due to the translation. Not that the translation is badly done; on the contrary, it seems good. But there is in the translating of such works as Bernanos', something of the difficulty inherent in the translation of poetry. Chiefly, however, it is the method of the author that mystifies us. He suggests a great deal that another would say; or possibly Bernanos himself would say it, if anyone could.

The book reminds me of a poem for several reasons. When I read it, the same sort of thing happened as happens, often, when I read a good poem. At first I frankly didn't understand. Then as I occasionally reread passages little lights broke through. And as I continued to read, light was superimposed on light, or impression on impression, like Newman's accumulation of probabilities, until a thought broke clear and a conviction had been arrived at. Just as in the case of poetry, the obscurity comes with the matter; it is not a manufacture of Bernanos. No poet is deliberately obscure; if he is obscure at all, it is because he can't help it. He is trying to say something that won't be said by direct statement. It is like anticipating experience for another; nothing fails so miserably as trying to convince someone of life who has not lived. That holds true for any facet of life but increasingly so as the subtlety of the experience increases—and poetic and mystical experience are extremely subtle. Mystics, fortunately for their peace of mind, generally do

not want, in fact they want not, to communicate their experience; they are content to live it. But poets are less laconic and have more difficulties; and a man who writes about mystics has them too.

A Pattern for Catholic Novelists

Entirely aside from the absolute and intrinsic merit of Joy, the book, with others of its kind, can serve as a pattern of what should be done in Catholic literature. This is the kind of book Catholics should be writing and should be reading. If Catholics do not write them, they will never be written, for no one else is capable of them. And if Catholics do not read them, no one else will, for no one else is capable of appreciating them. A large Catholic literature of this calibre will in time create an audience for itself outside the Church and thereby do a great deal of good to individual souls; but during the process of growth we must have a supporting audience within the walls.

Before the audience, however, there must of course be the production. When will there be in America a novelist to do what Bernanos has done, what Waugh has done? Perhaps tomorrow, but if so, he will be a convinced individualist satisfied with a silent grave. Nevertheless, he is certainly coming. Up till now there have been two kinds of Catholic novelists in this country: the ones who wrote technically good books and lost their souls and the ones who wrote morally good ones and lost their pride. Elsewhere it has been proved that the dilemma can be solved. The solution will come when either of two things takes place—when one, who in the sweat of his brow has learned the technical skills of fiction-writing, redirects his energies to fundamental truths, after having redirected his soul; or when one, who thinks that his work is Catholic fiction so long as it is, oh! so unquestionably Catholic, disdaining the necessity of making it creditable fiction, decides to wait until he can sell a short story to Cosmopolitan before he tries to write a novel for Bruce, Benziger, etc.

The second is liable to happen before the first; with all sin there is a point beyond which there is no turning back without extraordinary graces, and the sin of ill-gotten success is no exception. As a matter of fact, there are already a few technically skilled Catholic writers of fiction in this country. Unfortunately, they seem either too impressed by the universally recognized importance of fictional sex to permit their work to be thoroughly distinguished from pagan products in spite of Catholic themes—or else they lack a profundity that is necessary to greatness. The Catholic novel cannot be merely as good as the stuff we've been getting on the best-seller lists. It must be better. With equal technical skill and a profoundly understood Catholic theme it will be better. It has to be better; the statement is self-evident to anyone who understands Catholic truth.

Have We the Necessary Maturity?

Furthermore, maturity is necessary for all great things. It is probably in this lack of maturity of American culture generally, but particularly of American Catholic literary culture, that the difficulty chiefly lies. It is true that this country shares an old European culture and that we Catholics are especially blessed by our more solid connection with two thousand

years of Catholic culture; but none of us lives it deeply enough. Even when Frenchmen are bad Catholics they know what it means to be a Catholic; even when we Americans are good ones we act as though it means something like being a rooter for the Dodgers.

I don't think for a minute that all French Catholics could write Joy; but I don't think either that any American Catholic could. A great many Americans of course know of the existence of such truths as men like Bernanos novelize but they do not know them and talk them and live them and think them as he does. There is an awed respect for great truth which has no necessary connection even with a man's personal morality but which can coexist only with a certain profundity of intellectual living.

Silence and leisure are basic requirements for this and Americans don't get much of either. Or if they do, the silence and leisure are barren because permeated with only one thought, how best to fill the silence with noise and the leisure with activity. The silence and leisure are not seized upon as a blessing, but taken almost reluctantly as an opportunity for a quick breath before a fresh plunge into confusion.

Another problem almost, though not quite, identical with this, is the lack of experience that faces the American, especially the Catholic American, who wishes to write. If we are to write, it is necessary to write about something. I don't know why, for example, a Frenchman of thirty should have lived more than an American of thirty but I think it's true. He may not have done as much but it has meant more; or perhaps it is that he lives his life while ours are lived for us. At any rate, it certainly seems that the net result of his experience is richer than ours and it is out of this net result that literature is born.

Priests as Novelists

Finally, there is the interesting question of why we priests in particular don't produce good literature. Some have tried not very successfully, while most haven't tried. We are an educated body of men, closer to the great truths of Christ than any other group; we have talent and some must have special literary talent. Why then is there so little from us? The answer, since we are only a portion of American Catholicism, must be largely the same one that can be given for the whole group with certain further qualifying and even justifying circumstances into which there is no point in going now. Of course, one could question whether the whole thing is worth while, particularly in the case of us priests. One could ask whether literature is that important to the Church whose mission is to save, not to entertain souls. Are there not more direct and effective ways of doing good, of conveying the truth, of influencing men toward holiness? Certainly there are, but not to the exclusion of any instrument God put in men's hands or sympathetic desire God put in men's souls. Literature as an instrument of good has the disadvantage of a cause far removed in time and space from its effect. But is it therefore a luxury to be used sparingly? When one sees the proportionate effectiveness of some of the accepted means which even the priest uses (I am not of course talking about the great means such as the Mass and the Sacraments)

and then reads such a novel as Bernanos' **Joy**, one feels, with reason, that the answer should be a very convinced negative. Some American will undoubtedly prove it before long; and that day will mark American Catholicism's coming of age.

Thomas M. Flynn

Keystones and Theories of Philosophy, by the Rev William D. Bruckmann, S.T.L., Benziger Bros., N. Y., 1946, pp. 230, $2.50.

THIS little work, subtitled "A Guide and Path to Philosophy," is indeed what it says. It is, however, not so easy to see who will be guided along the path: the complete tyro will run into many a "scandalum" while the seasoned traveler may likely complain that it is no "gradus ad Parnassum." Of course, every such book (like an anthology) is faced with the problem of whom it will please. This one, apparently based on Signoriello's **Lexicon Peripateticum**, does not impress a reader as the Canon's book will; it seems to be able to make no show of authority. On the other hand where it attempts to surpass Signoriello, at least in extent, it still leaves much to be desired. Its criticisms are too summary; its backgrounds too brief. Too much has been attempted here.

One notes also some oddities in spelling; typographical errors, assuredly: e.g. P y r r o, Boetius, Compte. A reference on p. 22 is puzzling; it reads merely, "cf. 'Lexicon Peripateticum' p. 15." Nowhere else can a beginner find a note explaining what this work is or where it could be found. The beginner would in fact appreciate a bibliography to develop many ideas.

Yet these strictures we would not wish to have pushed too far. The book is serviceable and is recommended for libraries. One wishes only that it had been brought to completion. It is a step in the right direction. A revision and a second edition would be welcome.

G. J. Gustafson, Ph.D.

Truths Men Live By, by the Rev. John A. O'Brien, Ph.D., LL.D., The Macmillan Company, New York, 1946, $2.75.

MR. John O'Connor, writing not long ago in America, reviewed his experience in street preaching for the last fourteen years as a member of the Catholic Evidence Guild. He is convinced, he says, that "more people know less about Christianity today than during the depression years. . . . The vanishing American is the Bible-reading American. . . . Today science is a far stronger peg on which to hang a doctrinal talk" than any reference to scripture or to dogmatic truths.

In this, Dr. O'Brien's latest book, he seems to have sensed this drift of the public mind from the scriptural stories to the stories of science, and has met it admirably in his treatment of the existence of God and the need of a Supreme Intelligence to explain the universe and the phenomena of human life. He is ready to talk with the man who has been reading the papers and magazines on the atomic bomb. He has a clear treatment of the structure and activity of the atom, giving the latest data f r o m the outstanding nuclear physicists; he tells the story of the

cell and the mystery of the transformation of inorganic into organic matter.

Then he has a very complete treatment of evolution in which he lets the outstanding scientists tell that story; but to check the extravagances of those who propose as an explanation of life the theory of creative evolution, he argues in one of the most fascinating chapters in the book — "A Feather Speaks"—for the "Quarterback" in nature, a Supreme Intelligence who directs the whole process.

There is an interesting chapter on the geometry of the honeycomb, and another on the structure and activities of the human body.

All of these chapters should be very satisfying for one who must meet an audience which insists on science for its starting point. But the author has not stopped here. He has a very clear and forceful statement of the metaphysical argument from contingency in which, in a dialogue with a skeptical student, he shows how the young man's doubts point to the existence of God.

Dr. O'Brien discusses, after proving the existence of God, the necessity of religion, its fundamental relation to morality; the substantiality, spirituality, and immortality of the soul; the freedom of the will; the divinity of Christ, and the historical character of the scriptures. In all of these chapters, the author has been at pains to be clear and concrete, to bring home to the man in the street the great truths men live by but which too often they do not recognize as such. Priests will find a lot of material for sermons on apologetics in this volume and it should be very serviceable, too, as a basic text for laymen's study clubs.

Eugene P. Burke, C.S.C.

Our Sunday Visitor has its own special edition of Truths Men Live By—same price as the publisher's. —Editor.

The Monsignor Tells All

The Monsignor is a large bald man who admires Bing Crosby's impersonations of a cleric. On a crowded bus not long ago he was standing by a small boy.

For some minutes the boy eyed the portly Monsignor. He was plainly puzzled.

"Hello, sonny," came the priest's attempt to break the ice.

"Hello."

"What's the matter? Never seen a priest before?"

The boy shook his head. "A what?"

"A priest. You know, a priest."

Still the boy seemed to wonder.

Then the Monsignor got an inspiration. "Look," he said. "Did you see Going My Way or The Bells of St. Mary's? Well, that's what I am—just like Bing Crosby. See?"

"Oh, you mean—" and the boy's face glowed—"a crooner!"

—R. Bernard, S.J.

(Continued from page 248)

'phone this week. Their representative is coming back in a few days for more information. They are really whipping up a lot of enthusiasm for the religious field. I mentioned Knox's New Testament, etc., and they are all for it. I was asked if I thought I could dispose of 50,000 copies—and I think we could if the price is right, as it probably will be. The idea, of course, is that we take over exclusive rights to Catholic book racks. . . "

Macmillan's Smut

IT is Macmillan who publishes **Forever Amber,** together with books by D'Arcy, Maynard, Karl Adam, and other distinguished Catholics.

One good way of censuring this firm, which so profitably plays Michael against Lucifer, would be by refusing an Imprimatur to any manuscripts submitted by this publisher as long as they persist in circulating dirty books.

Quite as effective would be a boycott of the house by Catholic writers. If a man is not good enough to choose his own publisher, he can't have much worth reading. And why should anyone choose so unscrupulous a firm as Macmillan's?

Cincinnati's Oldest Priest

FATHER LASANCE? The man had already become a legend. The younger clergy in his own country hardly thought of him as a person but presumably as a prayer book, **My Prayer Book** being a staple everywhere which had sold into uncounted hundreds of thousands.

It came as something of a shock to learn that he was dead, but chiefly because it surprised so many to hear that he had lately been alive. He was Cincinnati's oldest priest, in the sixty-fourth year of his priesthood. Many years ago he had retired from pastoral duties, perhaps to prepare for death. Certain it is that his persistent ill-health had made him a virtual recluse.

"His name, his spirit, his personality, with its utter self-effacement," said His Excellency, Archbishop McNicholas, in a moving eulogy, "have been a mystery to priests, religious, and faithful for nearly a quarter of a century."

His life appears to have been a silent and secret martyrdom. Only at his Ordinary's special request did he reveal something of his sufferings: "the torture of his headaches, the pain of frayed nerves, the anguish caused by the least draft." He asked for no relief, rather he prayed that he might bear these things patiently and in the spirit of mortification. He slept in a chair. Every aspect of his life "suggested the stern severity and spiritual cruelty," writes his Archbishop, "with which he ruled his life." Yet he was cheerful, easy of access, free and wise in giving spiritual counsel, "a skillful spiritual physician."

He died almost without resources. Although his income from more than thirty prayer books must have been considerable, it had been quietly disbursed ad pias causas as quickly as it came in. "May the noble and generous soul of Fr. Lasance rest in peace," concluded Archbishop McNicholas; "may perpetual light shine upon him; and, when admitted to the

"And looking,
they saw the
stone rolled back"
St. Mark 16:4
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Divine Presence enjoying the Beatific Vision, may it please God that he intercede for us . . ." to which we may be permitted to add—Amen.

NCCM Turnover

IN the short space of a year, perhaps a bit longer, NCCM has had an almost complete turnover at the top. Succeeding Bishop Noll as Episcopal Chairman of Lay Organizations is Archbishop Lucey. President is John W. Babcock, Detroit lawyer and brother of the recent appointed Auxiliary-Bishop Allen L. Babcock, Rector of the Detroit Cathedral.

Mr. Frank J. Potts takes over as executive secretary. The Michigan Catholic reports that he holds a B. A. and a B. Ph. from the University of Detroit.

"Prior to his enlistment in the Navy in 1942, he was U. D. fund and alumni director. He is a member of Alpha Chi, Delta Pi Kappa journalism fraternity, Delta Theta Phi law fraternity, and Alpha Sigma Nu Jesuit honor society. He was separated from the Navy as lieutenant commander in November, 1946. His naval duties included work in the department of public information, where he served as officer in charge of special events of the radio section, ninth naval district, Great Lakes.

"Mr. Potts served also as representative of the Secretary of the Navy for press and radio officials aboard ship; as officer in charge of individuals and commissions visiting this country representing foreign powers, and as special public relations aide to Fleet Adm. William F. Halsey."

We wish him the best of success in his new office—which means, practically, that we hope his stomach-ulcers will be far less than the usual number associated with the delicate fulcrum he now occupies.

Although he is now assistant executive secretary, Dr. John G. Bowen will continue living out of his valise on and off the road as field representative (agent provocateur—traveling salesman, in other words). He is also in charge of the Narberth Apostolate.

Bill ("Mr. William C.") Smith carries on as "Radio Director," in charge of practical details connected with the production of NCCM's three network shows.

Cistercian Atom-Splitter

SOMETIMES we worry about Father Eugene's articles. There is so little reaction to them. He himself has had only three letters, and we can recall only one or two having come to our desk. Yet we think, frankly, that his are the most distinguished and helpful writings in The Priest.

Every once in a long while he slips a note in with his articles, penned in a crabbed scholarly hand. You never know what you're up against when you meet a Cistercian. Reticent by profession, he can drop a line that suggests a whole world quite alien to monasticism. We submit what we have been able to glean from correspondence with him:

"At present I'm learning Dutch in order to read some works on Our Lady's Queenship," he writes. Elsewhere, ". . . I spent three years in Vienna splitting atoms. Were I not a Trappist, I would

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have been in on the atomic bomb. Deo Gratias!"

He speaks of work with Alfred Aden and Rudolf Allers in Vienna and enters into the regimen animarum with the insight of enlightened psychiatry.

If you're curious about such things, he was forty-three in February—and we'll probably catch the devil for this rude flaunting of his Cistercian privacy.

Oh, yes—we almost forgot: his mother is a parish organist and his sister is Superior of a convent in Edinburgh.

The Secretarial Spread

AN excerpt from a letter sent us by a terrifically busy priest-friend will probably be of interest. We dare not reveal his identity. He might somehow find time to punch us in the nose. (245 lbs. —ugh!)

"My principal parish work, I suppose, must be classed as social or organizational from teen agers till super-adults. I tell you frankly, it just gripes me to see the Protestant 'pastors,' preachers, etc. get into the social-work field and some of our Catholic priests sit at home getting the 'secretarial spread' and waiting for the people to come to them, instead of going out (you have to too often) and bringing them in. (This is no insult meant for super-adipo clergy—I weigh 245 myself, but I still can talk that way.) I deal with white and colored, rich and poor, politician and voter, Protestant, Jew and Catholic, in course of a month's schedule of meetings ——likewise with city planning, beautifying, super highway adjustment, etc. It's a very interesting life, very busy (spiritually difficult) and absolutely necessary

nowadays. I wish I could drive this home with all the language and conviction at my disposal that in this the 20th century the priest must become socially and sociologically minded and activated—we have to go out where communists are, where race hatred is, where problems of a social nature are—these will not come to our rectory. We cannot lick communism at the rectory—when the communists will come there, we may as well get ready for the martyr's crown. I could develop this per longum et latum. Sapienti sat."

As this human dynamo says: "Sapienti sat." We can't cap that.

Correspondence

'Bankrupt Haberdasher'

Editor:

I wish to register my emphatic protest against the intemperate statement contained in "Editorial Comment," appearing on the opening page of the March issue of **The Priest**: "The times cry for a statesman and there is no one at hand but a bankrupt haberdasher" (171).

Neither objective political facts nor personal antipathy justifies an intemperate sneer of this magnitude concerning the President of the United States—especially in the leading editorial of an outstanding clerical magazine.

To make matters worse, the contents of the editorial do not justify this indictment of Mr. Truman. The editorial in question lists the mistakes and errors of one who "was certainly a great genius" (p. 172); but it has little relevancy to the career of Mr. Truman. As such the statement concerning Mr.

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By REV. EDWARD DAHMUS

The author of a number of theological studies writes:

"It is queer how the obvious is overlooked by the learned in their eagerness to find deep meanings in the many practices of our faith. The truth too often lies too near to us for us to see it. Religion is such a clear and simple duty to the ordinary plain people. A return to the common mind is needed. More power to you."

A teacher of philosophy writes:

"As you know, I am not a theologian and cannot competently discuss the Mass theories we were taught in the long ago. But your exposition omits nothing contained in the Missal, and I do confess that it appeals very much to me."

On page 17 of the booklet we read:

"IF WE USE THE WORDS OF THE MISSAL AS OUR GUIDE, we find in the Mass, within a frame of many prayers and ceremonies, the following sacrificial action:

"I. Under the symbols of bread and wine, the members of the Mystical Body offer themselves to the heavenly Father, and ask that He change their gift into the Body and Blood of Jesus.

"II. The Father accepts the gift offered, grants the prayer of the faithful, and changes the bread and wine into the Holy Eucharist.

"III. The faithful, now Eucharistically united with the Head of the Mystical Body, offer the Holy Eucharist in sacrifice to the Father.

"IV. The Father accepts the Eucharist, and leaves it on the altar, for the faithful to eat and to drink."

On page 76 we read:

"Truly, we must do what the Savior commanded His Church to do at the Last Supper. There, holding His own Body in His hands, He said it was being given in sacrifice unto death. There, holding His own Blood in His hands, He said it would be shed for the forgiveness of sins. This same Blood, is on our altar. It must be offered again in sacrifice to the eternal Father, by the Eternal High Priest Himself in union with His Mystical Body."

BUECHLER PUBLISHING COMPANY
Belleville, Illinois

Correspondence

Truman takes on the nature of an unwarranted purple patch in the editorial.

Facts show that it has been precisely in proportion to the speed with which Mr. Truman has rejected the policies of the "great genius" that he has gained stature in the country.

Sincerely yours,
Nelson W. Logal
50 Franklin Street
Buffalo, New York

The Sacrament of Baptism

Editor:

IN my daily contact with the new mothers in our hospital, I am sorry to note the coldness and indifference regarding the Baptism of their infants. The fathers and mothers are jubilant about their little boy or girl. Congratulatory cards and letters are pouring in, bouquets of all colors and sizes make the room look like a flower shop, blankets and fancy dresses are piled up as on a drygood counter, all that to welcome the happy mother and the cutest baby in the world.

Fathers and mothers alike take all the compliments and congratulations proffered them, but speak about Baptism and see the change on their countenance.

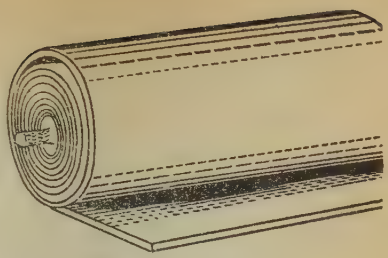
I usually give the Catholic mothers, often in presence of non-Catholics, a little explanation on the Sacrament of Baptism. I tell them of course that without Baptism no one can enter Heaven; that Baptism cleanses the soul of original sin and makes the child like a little Angel, a child of God, the Temple of the Holy Ghost, in which an Angel from Heaven guards the little child day and

night. Then when I put the question: When are you going to have your child Baptized, I receive the disheartening answer: "I will take my child to have it baptized in two or three weeks." Some mothers say, "I will take my child to church within a month." As the mothers leave the hospital only eight or nine days after childbirth, it follows, that Baptism is not administered till the child is one month or more old. Sometimes parents delay Baptism for many weeks and months.

Are We At Fault?

What is the cause of that indifference in the parents in regard to the reception of the first and most important of the Seven Sacraments? There may be many causes. But does not the blame partly lie in the priests? Have not perhaps the priests been too lax in regard to that most necessary of all Sacraments and thus caused that coldness, indifference and laxity in the Catholic people?

Sometimes it occurs, that after talking to the young mothers I get the promise that the child will be baptized on the first Sunday after they leave the hospital. Later these mothers have a change of mind, because Father so-and-so said, "Don't worry, it's all right in two weeks." Speaking about "Sunday" I ask: Could it not be possible to administer the Sacrament of Baptism also on weekdays, as it is customary in many other countries? I know that in Holland new born babes are baptized on the day of their birth or on the day after. Have the priests in our country here forgotten that St. Alphonse says that if parents without an urgent reason, neglect to have their children baptized within ten



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days after their birth, they incur the guilt of mortal sin? In Holland it is a reserved sin to neglect Baptism beyond ten days.

Shows Lack of Faith

Is not the negligence in regard to Baptism a sign of little faith and of poor knowledge of religion? How different is the faith of that Army Chaplain's mother of whom the Chaplain in his sermon said: "My dear mother brought me into this world when the Angelus Bell was ringing in the morning and she had me baptized when that evening the bell was ringing again." He added: "My mother said, 'I refuse to have a pagan under my roof over night." Indeed, that good mother had faith and knew her religion. She realized that a non-baptized child is but a heathen in whose heart dwells not the good God nor His Holy Angel.

Would it not be grand, if the chaplains of hospitals or even the Parish Priests could administer that most important Sacrament right in the hospital soon after birth? What a blessing would it not be to the little infant, who no matter how little and impotent, nevertheless, has a strict right to be made a little Angel, a child of God and an heir to Heaven!

Of course rules and regulations are made for some good and pious reason, but should not we priests by word and example teach our people the necessity and greatness of that Sacrament of Baptism? And shouldn't we priests occasionally condemn the laxity of the people in regard to early Baptism

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Hubert Van Meer.

More Vim, Please

Editor:

HOW about a good article on the anti-clerical movement in Italy? Confidentially, **The Priest** could use a little more vim, vigor and vitality. Something in the line of Peter Wiffin's "A Priest Warns His Church" would help many out of their spiritual lethargy. The new cover smacks too much of the "Orate Fratres." Last year's cover was very original.

J. Schriger

Do the People "Say" Mass?

Editor:

THE article of Father McAuliffe in the March issue of **The Priest** reminded me of something I wrote several years ago (A. E. R., Sept., 1943): "I believe the real reason why the Mass is not better known is because our modern manuals of Catholic dogma have not yet discovered the Missal."

Father McAuliffe writes four and a half pages about the Mass, but the Missal is not mentioned. But is not the Missal the official text book of the Church on the Mass, presenting doctrine and liturgy in one? Are not all dog-

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matic declarations on the Mass in close harmony with the Missal and with tradition embodied in it?

I do not contest the point he wishes to prove, namely that the laity do not properly "say" Mass. But his method of establishing his point is not without fault.

In order to show "what the Church means when she defines that only priests have the power to say Mass," Father McAuliffe recalls "a few fundamental points of dogma." One of the fundamental points quoted is "a real change, more probably a destruction of some kind, wrought upon the victim." On the page following we read that in De la Taille's theory "no change at all is required."—According to the Missal, the only "destruction" in the victim is the change of ownership resulting from acceptance of the gift offered.

On page 181 we read that "today it is quite certain that the essence of the Mass is in the consecration alone." However, as Father McAuliffe reminds us, Alphonsus and Bellarmine don't quite agree with that. There are many others who do not agree with that. And the Missal agrees with it least of all.

Precarious Logic

On the same page we read: "Since we may safely say that the essence of the Mass is in the consecration, it follows that we must find the three basic elements of the sacrifice there and nowhere else."—A risky jump from the may to the must.

We read further that the presence of the Divine Victim is "ex-

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ternalized or made perceptible" by the consecration performed exclusively by the priest.—I have said Mass thousands of times, but not a single time was there any "externalization" of the Divine Victim. To my senses nothing was made "perceptible" which had not been "perceptible" before the consecration. By faith alone did I see more than appearances unchanged.

On page 182, Father McAuliffe writes: "Even to say that 'laymen offer the Mass with the priest' can lead to mistaken notions. The most accurate way of stating the case seems to be: 'The layman offers the Mass through the priest,' and this is precisely the way it is expressed by Pope Pius XII in his encyclical 'Mystici Corporis.' "—It would have been helpful if the function of priest and laity had been illustrated by quoting the words of the Missal on which the words of the encyclical are based. As spoken by the priest the words of offering the Eucharistic Victim are: "O Lord, of Thine own gifts bestowed upon us, we, Thy servants who are also Thy holy people, do offer to Thy sublime Majesty the Holy Bread of Life Eternal, the Chalice of Salvation Everlasting." How faithfully does not the Trent Catechism echo the words of the Missal when it explains that the consecration does indeed make the Eucharist present, but that, in order to have the sacrifice, the Eucharist must yet be offered!

Really, will anybody condemn a priest if he gently closes his manual of dogma when he comes to "the theory section" of the treatise on the Mass? Will anybody condemn him if he then reaches

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Edward Dahmus

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A Word about U. S. Missionaries

Editor:

CONGRATULATIONS on printing the article by Father Considine, M.M., which appears in the February **Priest.** It shows a depth of appreciation for the missionary problem as it concerns the participation of American youth in the foreign field.

Statistics are sometimes very confusing and that, I believe, is particularly noticeable when one enumerates the number of priests now in the U.S.A. For instance, the bare numbering of the priests in this country often does not fill in the number of those who are of foreign birth and are in this country as missionaries to the Catholics in the United States.

Many dioceses are still getting priests from Europe in order to take care of the very rapid expansion of the parishes. Various religious orders and congregations are making special efforts to spread the faith in the United States where the Catholic Church has never been known, for practical purposes. Taken all together, the figure of about three thousand priests, brothers, and sisters, in the foreign mission field is really not a true estimate of the missionary endeavor that is spreading through the Catholic Church in the

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Correspondence

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Sincerely in Christ,
William Gorman
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Correction and Orchids

Editor:

In **The Priest**, December, 1946, writing in "Currente Calamo," page 62, about Jewish converts in the priesthood, you describe the Reverend Arthur B. Klyber, C.SS.R., as being stationed at "The Rock Church" here, 1118 N. Grand Avenue, St. Louis 6, Missouri.

Just to keep the record straight, you will find Father Klyber's correct address listed in the current Catholic Directory as 145 South Millwood Avenue, Wichita, Kansas—he's Rector of the Redemptorists' Church of St. Joseph there. I hasten to send you this information, knowing already of Father's work for his people.

Incidentally, my hat's off to you for printing that letter from Father Leo G. Doetterl of W. Asheville, N. C. More power to the good Southern padre for speaking his mind! He makes sense—far more than the plush, pedantic prophets of the pious platitudes. No wonder he disdains to be patronized—it's a revelation to get around and see what some of the confreres accomplish despite the odds against them!

Orchids to the Editors of **The Priest** for its invigorating viewpoint!

Fraternally yours in Christ,
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Our Sermon Notes

Editor:

THE March issue was, in my case, another example of 'Reading Time: 25 Minutes.' At breakfast this morning, I read it cover to cover—all I wanted to read of it, that is.

And on the whole, I must say the issue (at least the parts I read) was one of the finest you have produced. "Currente" was chock full, the editorial certainly apropos, and the articles (I always put Father Boylan aside for spiritual reading) were just what we want. But a healthy number of pages (16, I counted) were given to sermon notes, and these I skipped entirely.

The sermon notes are, I suppose, as well done and as practical as anything else in the magazine, but I for one don't use the sermon notes of others. With due respect to the scholarly Bishop Noll, I believe that the successful sermon must come from one's own head as well as from one's heart.

Anyhow, thanks for a swell magazine. We need the helps and hints **The Priest** provides; the more the merrier. Perhaps enough fellow priests who feel as I do will warrant at least cutting down on the amount of space lavished on sermon notes.

Sincerely in Xto.,

Presbyter

Washington, D. C.

Improvements Suggested

Editor:

About **The Priest**: Needless to say, I think it's worth its weight in gold. I subscribe to about a

dozen magazines, but The Priest has the highest priority. When it arrives, all others are put into a temporary limbo. I enjoy, most of all, Currente Calamo and for several reasons. There is always something new in it to help the priest in his daily ministry; it keeps us informed on new trends, new attacks on the Church; then too, it is pleasingly personal and cleverly written. I enjoy likewise the Correspondence pages. I like the way the writers let down their hair and give it to us straight from the shoulder. There will be some chronic complainers, of course, but for the most part the shoe fits admirably well. Reminders like those in the Correspondence columns are often good to keep the sacerdotal salt from losing its savour. I think there should be more of it.

Letters of Protest

I have a suggestion or two which might be worth some consideration. Surely The Priest should never degenerate into a political publication, but where there is a question of Catholic morals, Catholic dogma, or Catholic interests, we priests have a positive obligation as custodians of Christ's sheep to exert our influence and to raise our voices loud against any infringements of God's laws. And since The Priest reaches more than 12,000 of the Catholic Clergy, it could be made a powerful organ for Catholic influence in national and even international affairs. The editors of The Priest have more opportunities than the average priest to feel the pulse of legislative trends or to sense any sinister movement against the Catholics or Catholic interests. We could be warned against these and urged to put our

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weight on the right side of the balance.

If twelve thousand priests, for instance, would send letters of protest to the president of the United States, or to various members of congress against certain anti-Catholic legislation, our lawmakers would undoubtedly sit up and take notice. Lawmakers and public figures in general pay close attention to personal letters from the public, and especially from persons who, like priests, influence the opinions of people with whom they come in contact. It is safe to say that if all the priests of the United States would have registered their protests against the United Nations' action with regard to Spain, or in reference to Tito's treatment of Archbishop Stepinac, much more attention would have been given to the Catholic position. In questions of impending legislation this sacerdotal pressure might well swing the tide in favor of the Catholic side.

After all, it's about time that we Catholics make ourselves felt in public life; too long have we been content, as a group, to sit on the sidelines and let the other side carry the ball. That is one of the reasons why we have been literally kicked all over the field in some parts of the world. When lawmakers or political potentates step on our Catholic toes, my advice is "up and at 'em." Let them have it with both barrels. That is the only way to get their respect. The Communists do it and they get results; so can we. **The Priest** can point out the points where pressure is to be exerted and along what lines. It can name persons, give addresses, and outline the arguments. It might even give the proper form of greeting writing to a senator, for instance, or to the president of the United States to help out those who might not be acquainted with the proper etiquette in this matter.

My other suggestion has reference to what might conveniently be called a "Suggestion Box" in which priests might pass on to their confreres their own secrets of success, methods they have found practical, shortcuts in any phase of priestly duty that are not ordinarily found in any textbook or manual. It might also invite priests to propose questions or difficulties, to be solved by their fellow priests. All these things would help to make **The Priest** a priest's magazine, and even more personal and practical than it is now.

Sincerely yours,

M. R.

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